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A PRACTICAL GRAMMAR

OF

THE TURKISH LANGUAGE

(AS SPOKEN AND WRITTEN),

WITH EXERCISES FOR TRANSLATION INTO TURKISH, QUOTATIONS FROM TURKISH AUTHORS ILLUSTRATING TURKISH SYNTAX AND COMPOSITION, AND SUCH RULES OF THE ARABIC AND PERSIAN GRAMMARS AS HAVE BEEN ADOPTED BY THE OSMANLIS, THE PRONUNCIATION BEING GIVEN IN ENGLISH LETTERS THROUGHOUT.

BY

DR. CHARLES WELLS,

Late Private Secretary to General Sir A. Kemball, on the Turco-Persian Frontier Commission. Formerly Professor at the Imperial Naval College, Constantinople; Editor of the New Edition of Redhouse's Turkish Dictionary; Author of علم تدبير ملك *(An Essay on Political Economy in Turkish), of Mehemet the Kurd, and other Tales from Eastern Sources, &c.*

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لوندره شهرنده وایمان افندینك مطبعه سنده
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TO

GENERAL SIR ARNOLD KEMBALL, K.C.B. K.C.S.I.

&c. &c. &c.,

AS A TOKEN OF ADMIRATION FOR HIS TALENTS AS AN ORIENTALIST,

A DIPLOMATIST, AND A SOLDIER,

AND IN REMEMBRANCE OF MANY ACTS OF KINDNESS,

This Volume is Dedicated

BY

THE AUTHOR.

INTRODUCTION.

WITHOUT wishing in the least to detract from the labours of my predecessors, I think I may say, without any fear of contradiction on the part of those who are really acquainted with the subject, that all Turkish Grammars which have hitherto appeared in English were extremely defective, and only adapted to give the most rudimentary knowledge of colloquial Turkish. A great number of Arabic and Persian rules of grammar, which have been adopted by all educated Osmanlis, and are indispensable for writing, and even conversing correctly on abstract subjects, were entirely omitted. Moreover, these works were generally crowded with errors, some, it is true, only clerical, but even such mistakes, not to speak of fundamental ones, are very injurious and embarrassing to the student. On the other hand, thoroughly correct native works, published of late years in Turkey, such as the قواعد عثمانيه and others, are either inaccessible or too difficult to be of any use to anyone not already possessing a very considerable knowledge of the language.

I have endeavoured to steer between these two extremes. Having adopted the simplest and plainest style possible in treating so difficult a subject, I flatter myself I am justified in calling the Grammar which I now lay before the English public a practical one; and, having omitted nothing of any value which has been laid down by Turkish grammarians or which is necessary for reading and writing Turkish correctly, I venture to hope that it will also be found complete.

No Turkish grammar in any European language contains exercises,—a great defect. It is not sufficient for the student to read or learn rules. He must practise them, or else they will quickly fade from the memory. The benefit derived from writing exercises is now so universally admitted

that all grammars for learning European languages give them, and they are the best preparation for writing and speaking. This want I have endeavoured to supply, and I am convinced that the acquisition of the Turkish language will thereby be greatly facilitated.

Another new feature I have introduced into this volume is the illustration of the rules of Turkish syntax and composition by passages from native authors. Writers on Turkish grammar have hitherto contented themselves with giving one or two short sentences (generally of their own) as examples of the rules of syntax. Quotations from Turkish books are far more interesting and authoritative; and, as they will serve the double purpose of elucidating the rules and introducing the learner to reading Turkish, I have made them long and numerous.

It is almost superfluous for me to enlarge on the vital importance of all Englishmen who proceed to the East, in connection with the reforms in the Ottoman Empire which England has urged on the Porte, being acquainted with Turkish. It is self-evident, as without a proper knowledge of the language of the country their services will be of little or no avail. Ignorance of the vernacular on the part of European officials has been a fruitful source of troubles and misunderstandings in the East; and this evil will never cease until encouragement is given to those who devote themselves to this most arduous study. Appointments in Turkey should be given to those only who have given proof of their ability to acquire Oriental languages. No one should be sent out, even as a student-interpreter, before he has shown that he has an aptitude for learning Turkish. His possessing a generally good education is no criterion of his being able to master Turkish, which is probably the most difficult language in the world except Chinese; but, if Government appointments, and, especially, student-interpreterships, were given only to those who could pass an examination in elementary Turkish, at least, the number of persons who learn the language would be immensely increased, and the probability of the Government obtaining really proficient *employés* would be far greater than at present. Rewarding those who have already acquired Turkish would be a far safer and more economical plan to promote the growth of

Oriental scholars than paying young men to go to Turkey in the hope that they may possibly acquire the language. Were those who were proficient in Turkish sure of encouragement, there would be no lack of Turkish scholars. Such persons having hitherto been neglected may be one cause, and, perhaps, the chief cause, of the extreme scarcity of Englishmen who have mastered Turkish. There was a professorship of English at one of the Turkish Government colleges some years ago, and hundreds of Turkish officers studied English under me there, and those who acquired English were sure of encouragement from their government; but, although England is as much interested in the matter as the Turks, there is no professorship of Turkish in England, and, of course, consequently the number of persons who have attempted to learn Turkish is excessively small. In this the Turks might very well suggest a little reform on our part.

CHARLES WELLS.

8, Prince's Square, W. London,
July 7th, 1880.

CONTENTS.

CHAPTER I.—THE TURKISH ALPHABET.

	PAGE		PAGE
The Turkish Alphabet	2	The Vowel Signs	9
The Pronunciation of Turkish in English Characters	3	The Pronunciation of the Arabic Article	10
The Pronunciation of the Turkish Letters	5	Of the Laws of Euphony in Pronouncing Turkish.	11

CHAPTER II.—THE NOUN.

The Gender of the Noun . . .	12	The Irregular Arabic Plural . .	17
The Declension of the Noun (with Examples)	13	The Persian Mode of Forming the Plural	17
The Number of the Noun . . .	16	Exercise I.	18
The Regular Arabic Plural . .	17		

CHAPTER III.—THE ADJECTIVE.

The Use of Arabic Adjectives .	19	The word "Four" دورت *deurt* .	25
The Comparative	19	The Interrogative Ordinal Number قاچنجی *kăchĭnjĭ* . . .	26
The Superlative	20	The Arabic Ordinal Numbers .	26
The Persian Comparative . . .	20	The Fractional Numbers . . .	26
Exercise II.	21	The Difference between یارم, بچوق and یاری	27
Numeral Adjectives	22	A Whole Number and a Fraction	27
The Cardinal Numbers	22	Distributive Numerals	27
The Arabic Numbers	23	Exercise III.	28
The Persian Numeral Adjectives .	24		
The Arabic Figures	24		
The Turkish Cardinal Numbers .	25		

CHAPTER IV.—PRONOUNS.

	PAGE		PAGE
Personal Pronouns	29	The Euphonic Pronunciation of the Possessive Affixes . . .	33
كندى *kendi* (self)	30	Declension of a Noun with a Pronominal Affix	34
Demonstrative Pronouns . . .	31	The word صو *sou*	36
Arabic Pronouns	31	The Relative Pronominal Affix كى *ki*	36
The Interrogative Pronouns . .	32	Exercise IV.	37
كيم *kim* and قنغى *hânghi* as Nouns	33	The Relative Pronoun	38
نصل *nassl*	33		
The Pronominal Affixes . . .	33		
The Possessive Affixes	33		

CHAPTER V.—THE VERB.

The Turkish Infinitive	39	Exercise VIII.	68
The Declension of the Infinitive Form	40	The Dubitative Form of the Verb	69
The Causal Form of the Verb .	41	Exercise IX.	69
Reflective and Passive Verbs . .	43	The Three Complex Forms of the Verb	70
The Negative Potential Verbs .	43	Conjugation of a Passive Verb .	72
Table of the Derivation of Turkish Verbs	44	Exercise X.	76
How to express "To be able" in Turkish	44	Conjugation of the Defective Verb ايم *im*	76
The Moods of the Verb . . .	45	Negative Form of the Defective Verb	78
Conjugation of a Turkish Verb .	46	Exercise XI.	79
Remarks on the Formation of the Tenses and their Value . . .	51	Conjugation of the Verb "To Have"	79
The Number and Person of the Verb	56	Exercise XII.	83
Exercise V.	58	Conjugation of a Negative Verb .	83
The Participles	59	Exercise XIII.	86
Exercise VI.	63	The Interrogative Form of the Verb	86
The Gerunds	63	Conjugation of a Verb Interrogatively	87
Gerund-like Expressions . . .	65	Exercise XIV.	89
Exercise VII.	67		
Verbal Nouns	68		

	PAGE		PAGE
Conjugation of "To be Able" .	89	Conjugation of a Compound Neuter Verb	96
Exercise XV.	91	Exercise XVII.	101
Compound Verbs	91	Conjugation of a Compound Passive Verb	101
Model of the Conjugative of a Compound Verb Active . .	92	Exercise XVIII.	105
Exercise XVI.	95		

CHAPTER VI.—THE ADVERB.

Adverbs of Manner	105	Negative Adverbs	110
The Particle جه *jé*	106	Miscellaneous Adverbs	110
Adverbs of Number	107	Persian Words used as Turkish Adverbs	110
Adverbs of Place	107	Arabic Words used as Turkish Adverbs	110
Adverbs of Time	108	The Interrogative Particle می .	111
Adverbs of Order	109	Exercise XIX.	111
Adverbs of Interrogation . . .	109		
Adverbs of Affirmation. . . .	109		

CHAPTER VII.—PREPOSITIONS OR POSTPOSITIONS.

Postpositions joined to the Noun or Pronoun	112	Postpositions not joined to the words they refer to	115
The Word صو *sou*	112	The Invariable Postpositions . .	115
ک the sign of the Accusative .	112	ایچون *ichin*, "For," joined to Nouns and Pronouns . . .	115
ه the sign of the Dative. . .	113	The Variable Postpositions . .	116
ده *dé*	113	The Persian Prepositions . . .	117
دن *den* or *dan*, "From" . . .	114	The Arabic Prepositions . . .	118
سز *siz*, *suz*, "Without" . . .	115	Exercise XX.	119
ایله *ile* or له *lé*	115		

CHAPTER VIII.—CONJUNCTIONS.

Copulative Conjunctions . . .	120	Conditional Conjunctions . . .	122
Pronunciation of و	121	Miscellaneous Conjunctions . .	123
Disjunctive Conjunctions . . .	121	Exercise XXI.	124
Contrasting Conjunctions . . .	122		

PAGE

CHAPTER IX.—INTERJECTIONS 124

Exercise XXII. 126

CHAPTER X.—THE FORMATION OF TURKISH WORDS.

(1) Turkish Nouns 126
The termination جی . . . 127
The termination لق . . . 128
The termination ش . . . 128
The termination چ . . . 128
The termination کو or کی . . 128
The termination کچ or غچ . 128
The termination م 128
Diminutive Nouns 129
The termination جه jé . . 129
Exercise XXIII. 130

(2) Turkish Adjectives 130
The termination لو 130
The termination سز 130
The termination ق or ك . . 130
The termination غین or قرن . 131
The termination جه . . . 131
Exercise XXIV. 131
(3) Turkish Verbs 131
The termination لمق or لمق . 131
The termination لنمق . . . 132
The termination لشمك or لشمق 132
Exercise XXV. 132

CHAPTER XI.—THE CONSTRUCTION OF PERSIAN WORDS.

(1) The Persian Noun 133
(2) The Persian Adjective. . . 133
(3) The Persian Participles . . 134

CHAPTER XII.—THE FORMATION OF ARABIC WORDS.

Table of the Primitive Forms of an Arabic Root of Three Letters 137
The Arabic Active and Passive Participles 138
(1) The Active Participle . 138
(2) The Passive Participle . 139
The Arabic Comparative and Superlative 140
The Noun of Place 140
The Noun of Instrument . . . 142
The Derivative Form of an Arabic Root of Three Letters . . . 142
Table of the Derivative Forms obtained from an Arabic Root of Three Letters 146
The Active and Passive Participles of an Arabic Root of Four Letters 147

CHAPTER XIII.—THE ARABIC IRREGULAR PLURALS . 149

Exercise XXVI. 153

CHAPTER XIV.—TURKISH COMPOUND WORDS.

	PAGE		PAGE
Persian Compound Words. . .	154	(3) Words formed of Two Nouns	157
Persian Participles	155	Words formed by the Use of Participles	158
(1) Words formed from a Noun and a Participle. . . .	156	Arabic Expressions Used as Turkish Compound Words . . .	162
(2) Words formed of an Adjective and a Noun . . .	156	Exercise XXVII.	164

CHAPTER XV.—TURKISH ORTHOGRAPHY . . . 165

Exercise XXVIII. 168

CHAPTER XVI.—THE SYNTAX.

The Noun	169	Adjectives requiring the Ablative	186
The Construction of Nouns in Conjunction	169	Exercise XXX.	187
The Persian Mode of Connecting Noun with Noun.	171	The Degrees of Comparison . .	187
The Use of Synonymous Words in Couples.	173	The Comparative	187
Modes of Address in Turkish . .	175	The Superlative	189
The Use of the Singular after Cardinal Numbers	175	Exercise XXXI.	189
Exercise XXIX.	176	The Numerals	190
The Adjective	177	The Position of the Numerals .	190
Adjectives of Turkish Origin . .	177	The Arabic Numerals	191
The Persian Mode of Connecting Nouns and Adjectives . . .	178	A Noun of Number with an Adjective	191
The Use of Arabic Adjectives .	179	The word "Or" between Numerals	192
The Use of بر *bir*, "A," with an Adjective	183	The Use of بعض, برقاچ, وافر, چوق, &c.	193
The Turkish Adjective کبی *ghibi*	183	Exercise XXXII.	193
Adjectives requiring the Dative Case	184	The Demonstrative Pronoun . .	194
		The Pronominal Affixes . . .	194
		کندی *kendi* "Own"	197
		Exercise XXXIII.	198
		Personal Pronouns	198

	PAGE
The Omission of Pronouns . .	198
The Employment of مذكور *mezkiour*, مزبور *mezbour*, &c. . .	200
Avoidance of the Pronouns "I" and "My"	203
The Use of the Second and Third Person Plural instead of the Second Person Singular . .	206
Exercise XXXIV.	209
Relative Pronouns	210
Exercise XXXV.	213
The Verb.	213
The Position of the Verb . . .	213
The Agreement of the Verb with the Nominative	215
A Verb with Several Nominatives	216
The Use of the Auxiliary Verb .	217
The Omission of در *dir*, "Is" .	218
The Verb of Facility	218
The Position of an Emphasized Word	219
The Conditional Mood	219
The Optative	222
The Optative Used for the Imperative.	224
The Optative Used for the Conditional.	226
كرك *gherek*	226
The Past and Present Optative, when used.	227
The Optative Used Interrogatively	227
The Use of دیو *déyou* or *déyé* .	228
The Definite and Indefinite Object of the Verb	228
The Use of the Past Tense for the Present	230
Verbs which Govern the Dative .	231
Verbs which Govern the Ablative	234
Exercise XXXVI.	236
ایسه *issé*	237
The Participles	237
Arabic and Persian Participles .	239
Verbal Nouns and Infinitives . .	239
Arabic Verbal Nouns	242
Verbal Nouns ending in دیق or دلك	242
Infinitives Used as Nouns . . .	243
The Gerunds	245
The Omission of the Auxiliary Verb	248
Exercise XXXVII.	248
The Adverb	249
Avoidance of "Yes" and "No"	250
Exercise XXXVIII.	250
The Preposition	251
The Conjunction.	252
كه *ki*	255
یوخسه *yokhsa*, "Or"	258
Exercise XXXIX.	258
The Order of the Words in a Turkish Sentence	259
Emphatic Words	261
Exercise XL.	262
Turkish Proverbs	264

A TURKISH GRAMMAR.

CHAPTER I.

THE TURKISH ALPHABET.

1. The Turkish Language is of Tartar origin, the Turks having come from Central Asia, and it has a very distinct and peculiar character of its own, which it has never lost, although it has borrowed largely from Arabic and Persian. For many years it was written in characters specially belonging to itself, but they have now become quite obsolete, and the Arabic letters are always employed. The letters of the alphabet are thirty-one in number, and consist of the Arabic letters together with some which the Persians have added. The Turks, as most Oriental nations, read and write from right to left, instead of from left to right as we do, and a book consequently begins where it would end in English. Capital letters and punctuation are unknown, although some unsuccessful attempts have occasionally lately been made to introduce the latter. A great number of the vowel sounds are not written, and, consequently, before knowing a word it is impossible to pronounce it. Turkish writing has, therefore, the advantage of being, so to speak, stenographic, but the frequent omission of the vowels ca s great difficulty to the learner. Even a native finds learning to read slower and more arduous matter than Europeans do, and Europeans perience great hardships in deciphering Turkish writing. Practice and perseverance will always overcome this embarrassment, but there is but little doubt that the stenographic character of the Turkish writing has greatly mpeded the general spread of reading and writing in the East, and pre-ented many Europeans from acquiring the Turkish language. Conse-quently, many persons have advocated the adoption of the Roman characters by the Turks, but, apart from the fact that our letters are quite unfitted

4,2

for the purpose, such a change would lead to utter confusion, both as regards the meaning and derivation of words, and it would be so repugnant to the feelings of most Mussulmans that it stands no chance of being accepted by them. To retain the Turkish characters but write all the sounds would be far better. Nothing new would have to be learnt, and both the native and the foreigner would be able to read correctly immediately on mastering the alphabet. This system, together with some trifling modifications in the way of writing some of the letters, is that advocated and invented by Prince Malcom Khan, the Persian ambassador in London, and would be equally applicable to Persian, Arabic, and Hindustani, &c. Whether his ingenious method will ever be generally accepted I cannot tell, but the adoption of the Roman letters is as improbable as the employment of the phonetic system in England. The acquisition of the Turkish characters is, therefore, indispensably necessary for any one who is desirous of learning Turkish. They are as follows:—

2. The Turkish Alphabet.

Order.	Form.	Name.	Order.	Form.	Name.
1	ا	*élif*	17	ص	*sad*
2	ب	*bé*	18	ض	*dad*
3	پ	*pé*	19	ط	*tï* (or *ta*)
4	ت	*té*	20	ظ	*zï* (or *za*)
5	ث	*sé*	21	ع	*ayn*
6	ج	*jim*	22	غ	*ghayn*
7	چ	*chim*	23	ف	*fé*
8	ح	*ha*	24	ق	*káf*
9	خ	*khï*	25	ك	*kef*
10	د	*dal*	26	ل	*lam*
11	ذ	*zel* (or *zal*)	27	م	*mim*
12	ر	*rï* (or *ra*)	28	ن	*noun*
13	ز	*zé* (or *za*)	29	و	*vav*
14	ژ	*zhé*	30	ه	*hé*
15	س	*sin*	31	ى	*yé*
16	ش	*shin*			

The Pronunciation of Turkish in English Characters.

3. In reading the names of the letters in the above table, and whenever Turkish is transcribed into English characters in this volume, the letters must be pronounced as follows:—

*a**	must be pronounced as in the English word "star."		
e	,,	,,	*e* in "perish."
é	,,	,,	*a* in "sand."
i	,,	,,	*i* in "sin" (never as "I").
ï	,,	,,	*i* in "bird."
o	,,	,,	*o* in "No."
ou	,,	,,	*oo* in "cool."
u	,,	,,	*u* in the French word *reçu* (there being no equivalent sound in English).
eu	,,	,,	*eu* in the French word *feu*.

The consonants must be pronounced as in English, as they are well fitted for rendering the Turkish. *H* must be aspirated at the beginning, middle, and end of a word. *Ch* must be pronounced as in "chimney;" *kh* as *ch* in German. *Y* must be always looked upon as a consonant. *Ay* or *aï* must be pronounced as *aï* in the French word *haïr*; *gh* as *g* hard in "game."

4. In giving the letters of the Turkish alphabet in the preceding table (2) we have only shown the shape they have when standing alone. When they are combined with other letters they are sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of a word. These various changes will be seen from the following table:—

[5. Table

* It sometimes, however, represents a broader sound than this French sound *a*, and is equivalent to the English *aw* in paw, in which case it will be found ed thus *á*.

5. Table showing the shape of the Turkish Letters at the beginning, in the middle, or at the end of a word, and when isolated.

Isolated.	Initial.	Medial.	Final.	Remarks.
ا	—	—	ا	This letter is never joined to the one following
ب	بـ	ـبـ	ـب	
پ	پـ	ـپـ	ـپ	
ت	تـ	ـتـ	ـت	
ث	ثـ	ـثـ	ـث	
ج	جـ	ـجـ	ـج	Any letter preceding these four must rise above the level of the line.
چ	چـ	ـچـ	ـچ	
ح	حـ	ـحـ	ـح	
خ	خـ	ـخـ	ـخ	
د	—	—	د	These five letters are never joined to the following letter.
ذ	—	—	ذ	
ر	—	—	ر	
ز	—	—	ز	
ژ	—	—	ژ	
س	سـ	ـسـ	ـس	
ش	شـ	ـشـ	ـش	
ص	صـ	ـصـ	ـص	
ض	ضـ	ـضـ	ـض	
ط	طـ	ـطـ	ـط	
ظ	ظـ	ـظـ	ـظ	
ع	عـ	ـعـ	ـع	
غ	غـ	ـغـ	ـغ	
ف	فـ	ـفـ	ـف	
ق	قـ	ـقـ	ـق	
ك	كـ	ـكـ	ـك	
ل	لـ	ـلـ	ـل	
م	مـ	ـمـ	ـم	The letter preceding م must rise above the line.
ن	نـ	ـنـ	ـن	
و	—	ـو	و	The و is never joined to the following letter.
ه	هـ	ـهـ	ـه	
ى	يـ	ـيـ	ـى	

The character ﻻ or ﻵ *la*, called *lam élif*, is the mere combination of the two letters ل and ا.

6. The letters of the alphabet are occasionally used to express numerals. When employed thus their value is as follows:—

ا	ب	ج	د	ه	و	ز	ح	ط	ى	ك	ل	م	ن	س
1	2	3	4	5	6	7	8	9	10	20	30	40	50	60

ع	ف	ص	ق	ر	ش	ث	خ	ذ	ض	ظ	غ
70	80	90	100	200	300	500	600	700	800	900	1,000

7. As stated in the table, seven letters, ا, د, ذ, ر, ز, ژ and و are never joined to the following letter, but they may be joined to the letter preceding them, for example: ماشالله *mashalla* (dear me!), انصاف *insâf* (conscience), رطوبت *routoubet* (damp, humidity), دال *dal* (a branch), روح *rouh* (the

soul, spirit), ژیوه *zhivé** (mercury), اعتدال *itidal* (moderation), اعتراض *itirâz* (an objection).

The Pronunciation of the Turkish Letters.

8. All the letters of the Turkish alphabet are consonants, the vowel sounds either being omitted or indicated by signs above or below the word, of which an explanation will be given hereafter. Four letters, however, are *sometimes* used as vowels, viz.: ا, و, ه, and ی.

9. The ا *élif* is sometimes a consonant, sometimes a vowel. In Turkish words it is always a vowel, and it may be pronounced as either *á*, *é*, *i*, *u*, or *ou*,† when it is at the beginning of any word; as, اخوت *oukhouvĕt* (brotherhood), اسرا *usserā* (captives), اسپر *isspir* (a groom), اسان *āssan* (easy), استاد *usstad* (a master), ارمود *armoud* (a pear), آرامق *áramak* (to seek), ادب *édeb* (good manners), اسکی *esski* (old). In the middle or at the end of a Turkish word it is sounded like *a*, as باش *bâsh* (the head), الما *elma* (an apple). As a consonant it is only used in words of Arabic origin, and then only at the end or in the middle of a word. When thus used as a consonant the sign ʻ, called a hemzé, is placed over it, and its pronunciation is then like that of a slight catch in the breath, as تأکید *teʻkid* (confirming).

10. In some words of Persian origin it is silent, as in the words خیرخواه *khaïr-khah* (benevolent), خواجه *khoja* (a teacher), مردمخوار *merdumkhor* (a cannibal).

11. The ب *bé* exactly corresponds to our *b*; for example, برکت *beréket* (a blessing), بش *besh* (five), بقال *bākkál* (a grocer), بلا *belâ* (a calamity). It is, however, occasionally given the sound of *p*, as مکتوب *mektup* (a letter).

12. پ *pé* is equivalent to our *p*, as پوصو *poussou* (an ambush), پیاده *piyadé* (infantry), پیره *piré* (a flea).

13. ث *sé* is pronounced like *s* in Turkish, although its proper pro-

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* *é* must be pronounced as *é* in the French word *pré*, a meadow.

† ا combined with و is often used to express *o*, *ou*, *eu*, or *u*, as اول *ol* (that), اولمك *eulmek* (to die), اوفاق *oufák* (small), اوکسرك *euksuruk* (a cough), اوشومك *ushumek* (to feel cold). In conjunction with ی it is employed to express the sound of *ay*, *éy*, or *i*, as ایری *ayrī* (separate), ایلنجه *éylenjé* (amusement), ایمدی *imdi* (now).

nunciation in Arabic is like our *th* in thin, or the Greek *θ*. Example, ثلث *sulss* (a third).

14. ج *jim* has exactly the sound of our English *j*; for example, تجارت *tijaret* (commerce), تاج *taj* (a crown). It is, however, occasionally pronounced like چ *chim*.

15. چ *chim* is the same as *ch* in English, in the word "church"; thus, قاچ *kach* (how much?), قیچ *kich* (the stern of a ship).

16. ح *ha* has the sound of a strongly aspirated *h*; as in حاچ *hâch* (a cross), حاجی *hâjjï* (a pilgrim).

17. خ *khï* corresponds to *ch* in German, and has no equivalent in English. It is perhaps best represented by *kh*; خائن *kha'in* (treacherous), خبر *khâber* (news), خانم *khanim* (a Turkish lady), خام *khâm* (unripe). In pronunciation it is very often confounded by the Turks with ح, and, consequently, an Englishman may very well give it the sound of *h*, but he must be careful not to pronounce it like *k*.

18. د *dâl* is our *d*. Example, دال *dâl* (a branch), دوشمك *dushmek* (to fall), دمیر *démir* (iron), دولاب *dolâb* (a cupboard). It is sometimes pronounced like *t*, as دلکی *tilki* (a fox).

19. ذ *zel* is the same as *z*. Example, لذیذ *léziz* (delicious), ذوق *zevk* (pleasure, enjoyment).

20. ر *rï* is pronounced as *r*. Example, روح *rouh* (the soul), رحمت *rahmet* (mercy), رتبه *rutbé* (rank), رسم *ressm* (a drawing).

21. ز *zé* is another *z*. Example, از *âz* (little), زحمت *zahmet* (trouble).

22. ژ *zhé* is pronounced like *j* in French. Example, ژیوه *zhivé* (quicksilver).

23. س *sin* is equivalent to our *s*, but must never be sounded like *z*, as we sometimes pronounce *s*. It is perhaps best represented by *ss* in the middle or at the end of a word. Example, صحت *sihat* (health), ساعت *saat* (a watch, an hour), فس *fess* (a Turkish cap).*

24. ش *shin* is our *sh*. Example, شام *Sham* (Syria), بش *besh* (five).

25. ص *sad* is merely another *s*, and has nearly exactly the same power as س. Example, مخصوص *makhsouss* (special), صویمق *soïmak* (to strip), صویش *souyoush* (boiled meat).

26. The ض *dad* is generally pronounced as *z*. Example, ضرر *zarar* (injury, harm), ضیا *ziya* (light), ضیافت *ziyafet* (a banquet). Occasionally

* Called incorrectly by Europeans *fez*.

it has the sound of *d*. Example, ضرب *darb* (striking, a blow), ضلال *délal* (straying from the right path).

27. The ط *tï* is sometimes pronounced as *t*, and sometimes as *d*. Example, طاغ *dâgh* (a mountain), طويل *tavil* (long), طهارت *taharet* (cleanliness), طولمق *dolmak* (to fill).

28. The ظ *zï* is a hard *z*. Example, ظالم *zalim* (a tyrant), محظوظ *mahzouz* (delighted), حافظ *hafiz* (a protector, preserver).

29. The *aïn* ع has no equivalent in European languages. Its original Arabic pronunciation is extremely difficult and peculiar, and can only be learnt orally from a master; but in Turkish it is most often pronounced like *élif*, or a strong hiatus. It is sometimes distinguished in English by this sign ". Example, زراعت *zira"at* (agriculture), سعادت *sa"adet* (prosperity). Sometimes it is not sounded, as دفع *def"* (repelling), رفع *ref"* (lifting up).

30. The غ *ghaïn* is a hard *g*, best represented by *gh*. Example, غرب *gharb* (the west), غروش *ghouroush* (a piastre), غروب *ghouroub* (the setting of the sun). Sometimes this letter is softened down till it becomes like a *w*; at others it is scarcely heard at all, or is like an *élif*. Example, اغلامق *aghlamak* (to cry), pronounced *aalamak*.

31 The ف *fé* has the same sound as *f*. Example, طرف *taraf* (a side, direction), فقير *fakïr* (poor).

32. The ق *kâf* is a hard and palatal *k*. Example, قولاق *koulâk* (the ear), قولاچ *koulach* (a fathom), قوم *koum* (sand).

33. The ك *kef* in Turkish represents either *k*, *g* hard, or *n*. Its original sound in Arabic is that of *k*, but the Persians adopted it also to represent *gh*. When it has the latter sound, it is sometimes distinguished by a modification in ts shape, thus, گ as, for instance, ايشگذار *ishghiuzar* (energetic).* When it has the sound of *n*, it is sometimes written thus ڭ, with three dots over it to distinguish it; but in general in Turkish the ك alone is used to express all three sounds, and the student can only learn how to pronounce it by practice. When it has its second value of *gh*, it is often so softened down as to closely resemble the sound of *y*. Example, بك *Bey* (a Bey), گلهجكم *ghelédéyim* (I will come). When having its third value of *n*, it is often

* When ك *kef* represents either the sound of *k* or *g* hard, and is followed by an *élif* or a vowel *vav*, the sound of *i* is introduced between those two letters. Example, افكار *efkiar* (ideas), كاه *ghiah* (a place), كون *ghiun* (a day), كور *ghieur* (see).

entirely left out of the pronunciation. Example, صكره *sora* (after) instead of *sonra*.

34. ل *lam* is the same as *l*. Example, لازم *lazim* (necessary), لكن *lakin* (but), مال *mal* (property, wealth).

35. م *mim* is our *m*. Example, ملت *millet* (a country), مزاد *mezad* (an auction), مسافر *mussafir* (a guest, traveller).

36. ن *noun* is our *n*. Example, اوزون *ouzoun* (long), نتيجه *netijé* (a result), نمونه *noumouné* (an example, pattern).

37. و *vav* is sometimes a consonant and sometimes a vowel. When a consonant it has generally the sound of *v*, but occasionally it is pronounced like *w* in English. Example, وزير *vézir* (a vizier), واپور *vapor* (a steamboat), والى *wali* (a governor-general), والده *walidé* (mother).

When a vowel it may correspond to either *o*, *ou*, *eu*, or *u*. Example, طوتمق *toutmak* (to hold, seize, &c.), بوش *bosh* (empty), كور *kieur** (blind), كورفز *kieurfez* (gulf, bay), طوز *touz* (salt).

38. In some words of Persian derivation the و is not sounded at all. Example, خيرخواه *khaïr-khah* (benevolent). When used as a conjunction for *and* it is sometimes joined in the pronunciation to the word preceding it and is then sounded like *ou* or *u*. Example, حضر و سفر *hazar-ou-séfer* (peace and war).

39. ه *hé* is sometimes a consonant and sometimes a vowel. When the former it corresponds to *h*, and when the latter, which it generally is at the end of words, it is equivalent to *a* or *é*. Example, هند *hind* (India), هنر *huner* (talent), جمله *jumlé* (all, the whole), پاره *paré* (money), پارچه *parcha* (a piece).

40. The ى *yé* is sometimes a consonant and sometimes a vowel.

As a consonant it corresponds to our English *y*. Example, يمورطه *yïmourta* (an egg), يمين *yémin* (an oath), يناق *yanak* (a cheek), ينمك *yenmek* (to overcome).

As a vowel it is equivalent to *i* or *ï*. Example, اين *in* (a cave), الچى *elchi* (an ambassador), ايكنه *ighné* (a needle), فقير *fakïr* (poor). At the end of some few Arabic words it is pronounced like *a*. Example, اولى *evla* (preferable), بشرى *bushra* (good news).†

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* See note page 7.

† ى is often interchangeable with و. Thus we have طوغرى or طوغرو *doghrou* (straight), كندى or كندو *kendi* or *kendou* (self).

The Vowel Signs.

41. As has been before stated the vowels in Turkish writing are often omitted. They can, however, be indicated by certain signs above or below the consonants. These signs are as follows:—

42. فتحه *fethé* or استون *ustun*, a diagonal stroke drawn from right to left, placed above the letter thus (´), indicates that the letter it is over should be followed by the sound of *a* or *é*. The sound of *a* is given when the letter over which the *fethé* stands or the following letter is hard, that is to say, is either ق or غ ع ظ ط ض ص خ ح. The sound of *é* is given when the letter over which the *fethé* stands or the following letter is soft, that is to say, any other letter of the alphabet. Example, محبت *mahabet* (love), امك *émek* (labour), كلدك *ghelérek* (coming), يپراق *yéprâk* (a leaf), سبزوات *sebzévât* (vegetables).

43. اسره *ésseré* or كسره *kessré* is of the same shape as the فتحه *fethé*, but is placed below the letter it affects, to which it gives the sound of *i* in French, or *ĭ* in the English word "bit." Examples, مجيد *mejid* (most glorious), اصردى *ĭssĭrdĭ* (he bit), استمك *isstémek* (to wish).

44. اتورى *euteuri*, also called ضمه *damma*, is written thus ـُ. It is placed over a letter to show that it must be followed by the sound of either *o*, *eu*, *ou*, or *u*. Example, ملحق *mulhâk* (appended), ملتزم *multézim* (a farmer of the revenue), ملايم *mulayim* (mild), مكلف *mukellef* (sumptuous).

45. The above three signs are used considerably in Arabic, but they are scarcely ever employed in Turkish books or writing, except to indicate the pronunciation of some uncommon or foreign word.

46. The sign ـً placed over a letter indicates that it should be followed by the sound of *an* or *en*. Example, عياناً *ayanan* (clearly), تيمناً *téyemmunan* (happily, fortunately).

47. The same sign placed below a letter shows that it should be followed by the sound of *in* or *ĭn*. Example, رجلٍ *rajolin* (a man, in the genitive, dative, and ablative cases in Arabic).

The sign ـٍ or ـٍ indicates that the letter it surmounts should be

followed by the sound of *un* or *on*. Example, واحد *wahidon* (one, only —in Arabic). This and the preceding sign (47) are very little used in Turkish.

49. The sign ـّـ, called *teshdid*, doubles the letter over which it stands. Example, شدّت *shiddet* (violence), اوّل *evvel* (the first, before). *

50. The sign ـْـ, called جزم *jezm*, is placed over a consonant to show that it is to be followed by no vowel. Example, جزم *jezm*, يوم *yavm* (a day).

51. The sign ـّـ, called مدّ *med*, placed over an *élif*, shows that its sound must be prolonged. Example, آزارش *âzarish* (vexation).

52. The sign *hemzé* (ء) is used in four different ways :—

(1.) Put over an ا thus أ, it indicates that it should be pronounced *éé*, or *é'*. Example, مأل *mé'el* (the prophet), تأليف *té'lif* (writing).

(2.) Standing over a و or a ى it replaces the ا, which undergoes this change in accordance with the rules of Arabic grammar. Example, مؤخر *mou'akkhar* (posterior, postponed), مؤدب *mou'eddeb* (well behaved), سائل *sa'il* (a beggar, a plaintiff).

(3.) It is occasionally found at the end of a word, taking the place of an ا, a و, or a ى, suppressed in consequence of certain rules of Arabic grammar. Example, جزء *juz* (a part, portion).

(4.) It is put at the end of a word after ا, ى, and ه, and pronounced as *i* under certain circumstances explained hereafter. Example, بندهٔ خدا *bendé-i-khuda* (the servant of God).

When a *hemzé* is put over a ى the two dots of that letter are left out. Example, غائب *gha'ib* (*kaïb*) (lost, absent).

53. The sign ـّـ, called *vasl*, is placed over the ا of the Arabic article ال to show that it is mute. Example, كتابُ ٱللّٰه *kitâb-u-llahi* (the book of God), على ٱلحساب *alal-hissab*.

The Pronunciation of the Arabic Article.

54. There is no Turkish definite article, but the Arabic article ال *el* (the) often occurs when Arabic words are used. It is the same in the

* In words of Turkish origin and even in Arabic words with Turkish particles added to them, this repetition of a letter is not indicated by this sign. Example, قوللر *koullar* (servants), عقللو *ákllî* (wise).

singular and plural, the masculine and feminine,—in short, never changes; for example, الانسان *el-insan* (the man), العباد *el-ibad* (the servants), الوجوه *el-woujouh* (the faces). When this article is placed before a word and it is preceded by another word, the *élif* of the ال is not pronounced. Example, حياتُ‌الانسان *hayat-ul-insan* (the life of man).

55. If the word before which the ال is placed begins with either ت, ث, د, ذ, ر, ز, س, ش, ص, ض, ط, ظ, ل, or ن, the ل is pronounced the same as the first letter of that word, or in other words, it is lost entirely and the first letter of the word is doubled. Example, الشمس (the sun) is pronounced *es-shems*, and not *el-shems;* الصيف (the summer) is pronounced *es-saïf*, not *el-saïf;* النجات *en-nejat* (the salvation), not *el-nejat*.

Of the Laws of Euphony in Pronouncing Turkish.

56. A very remarkable peculiarity of Turkish is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided, and when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it. Amongst the consonants, ح, خ, ص, ض, ط, ظ, ع, غ, and ق are considered hard, ت, ز, س, ك, and *s* soft; the others are neutral. Of the vowels, the sounds *a*, *ĭ*, *o*, and *ou* are hard, and *é*, *i*, *eu*, and *u* soft. In words of Turkish origin the vowels in general are either all soft or all hard.

57. If the first syllable of a word contain a soft vowel all the vowels in that word should be soft. Example, پنجره *pénjéré* (a window), اولم *eulum* (death), كورك *kieuruk* (a pair of bellows). If the first vowel be hard then the others should be hard also. Example, طوغرى *doghrou* (right).

58. On the above principle, when one declines a word or adds a particle to it the vowel of the syllable added is generally so pronounced that *ĭ* comes after *a*, *i* after *é*, *ou* after *o*, *u* after *eu*, and in the same manner, *a* after *o* and *ou*, *é* after *u* or *eu*. Example, باشك is pronounced *bashĭn*, not *bashin* or *bashoun*, because *ĭ* must follow *a;* موم *moum* makes مومك *moumoun*, not *moumin;* يولى is pronounced *yolou*, not *yoli;* كوزى *gheuzu*, not *gheuzi*, يوزى *yuzu*, not *yuzi*. (See note to 68.)

59. On the same requirements of euphony, words of Turkish origin which end in ق change that letter to غ before the post-positions ك, ى, and

ز, and before the pronominal affixes, excepting that of the third person plural; and Turkish words ending in ت or ط change it into د. Example, قايق *kayĭk* (a boat), قايغك *kayĭghĭn* (of the boat), قايغه *kayĭgha* (to the boat), قايغى *kayĭghĭ* (the boat, *accusative*); يازمقلق *yazmaklĭk* (writing), يازمقلغى *yazmaklĭghĭ* (his writing); چبوق *chibouk* (a pipe), چبوغم *chibougoum* (my pipe); قورت *kourt* (a wolf), قوردك *kourdoun* (of the wolf), قوردة *kourda* (to the wolf).

60. In the same way *kef* ك must be pronounced as *gh* or *y* under the same circumstances. Example, كورك *kĭeurek** (an oar), كوركك *kieurĕyin** (of the oar).

61. There are, however, a few words which do not make this change. Example, اق *ok* (an arrow), اوقى *okou* (his arrow); كوك *kieuk* (a root), كوكى *kieukieu* (its root).

62. The particles affixed to words to form the dative, ablative, and other cases take a hard or soft vowel according as the word itself contains hard or soft vowels. Example, اوه *evé* (to the house), اودن *avdan* (from the chase).

CHAPTER II.

THE NOUN.

63. There is no definite article in Turkish. Thus او *ev* may stand either for house or the house, اولر *evler* for houses or the houses, ادم *âdăm* for man or the man. This seems peculiar at first, but the learner soon becomes accustomed to it. With Arabic words used in Turkish the Arabic article ال *el* (the) is sometimes employed. Example, الارض *el-arz* (the earth), الشمس *es-shems*† (the sun).

The Gender of the Noun.

64. As in English, there is no unnatural distinction of gender in Turkish, that is to say, the names of males are masculine, those of females feminine, and those of inanimate objects neuter. Thus ادم *âdăm* (a man) is masculine, قارى *kârĭ* (a woman), feminine, قيز *kĭz* (a girl), feminine, اوغلان *oghlân* (a boy) masculine; but numbers of Arabic words being used in Turkish, the rules of Arabic grammar respecting gender are

* See note page 7. † See page 11, par. 54.

observed in the written language, and even in conversation amongst the better educated classes.

65. In Arabic, as in French, every noun is either masculine or feminine, and it is very requisite in Turkish to know of what gender an Arabic substantive is. As a guide, therefore, it must be borne in mind that all Arabic nouns ending in a ت or ه (when those letters are not radical) are feminine. Example, كتابت *kitabet* (writing, style), ظلمت *zoulmet* (darkness), روضه *revza* (a garden); except علامه *alamé* (a very learned man), خليفه *khalifé* (a caliph).

66. All singular Arabic nouns ending in any other letter but ت or ه (not radical) are masculine. Example, طالب *talib* (a student), طلوع *toulou* (the rising—of the sun, &c.), طعام *taam* (food). Except, ام *um* (a mother), شمس *shemss* (the sun), نفس *nefss* (the soul), يد *yéd* (the hand), which are feminine.

67. The irregular Arabic plurals are all feminine.

The Declension of the Noun.

68. Properly speaking the Turkish noun has no declension, as the word never changes, certain prepositions or post-positions being added to it to show the various cases. The word by itself forms the nominative; the genitive is formed by adding ك *in, ĭn, oun,* or *un,* to the nominative; the dative by adding ه *é* or *a*; and the accusative by adding ى *i* or *ou* or *u* to the original word, as will be seen from the table below. The pronunciation of these terminations is modified according to the predominant vowel of the word.

او *ev*, house.*

	Singular.		Plural.	
Nom.	او *ev*, house	Nom.	اولر *evler*, houses
Gen.	اوك *evin*, of the house	Gen.	اولرك *evlerin*, of the houses
Dat.	اوه *evé*, to the house	Dat.	اولره *evleré*, to the houses
Acc.	اوى *evi*, the house	Acc.	اولرى *evleri*, the houses

* There being no article in Turkish, او *ev* corresponds to house, *the* house or *a* house; and this remark holds good with respect to all Turkish nouns in the nominative. *The* with a noun in the accusative is expressed by the accusative termination ى, which is left out if the noun in the accusative be not preceded by "the" in English. Example, كتاب الدم *kitâb âldĭm* (I bought a book), but كتابى الدم *kitâbĭ âldĭm* means, I bought *the* book.

موم *moum*, candle.

Singular.		Plural.	
Nom.	موم *moum*, candle	Nom.	موملر *moumlar*, candles
Gen.	مومك *moumoun*,* of the candle	Gen.	مومللرك *moumlarĭn*, of the candles
Dat.	مومه *mouma*, to the candle	Dat.	مومللره *moumlara*, to the candles
Acc.	مومی *moumou*,* the candle	Acc.	مومللری *moumlarĭ*, the candles.

69. When the noun ends in a vowel, for the sake of euphony, in the singular, نك is added instead of ك to form the genitive, يه instead of ه to form the dative, and يی instead of ی to make the accusative. Example—

بابا *baba*, father.

Singular.		Plural.	
Nom.	بابا *bábá*, father	Nom.	بابالر *bábálar*, fathers
Gen.	بابانك *bábánĭn*, of the father	Gen.	بابالرك *bábálarĭn*, of the fathers
Dat.	بابايه *bábáya*, to the father	Dat.	بابالره *bábálara*, to the fathers
Acc.	بابايی *bábáyĭ*, the father	Acc.	بابالری *bábálarĭ*, the fathers

دره *deré*, valley.

Nom.	دره *deré*, valley	Nom.	دره‌لر *deréler*, valleys
Gen.	دره‌نك *derénin*, of the valley	Gen.	دره‌لرك *derélerin*, of the valleys
Dat.	دره‌يه *deréyé*, to the valley	Dat.	دره‌لره *deréleré*, to the valleys
Acc.	دره‌يی *deréyi*, the valley	Acc.	دره‌لری *deréleri*, the valleys

كدی *kédi*, cat.

Nom.	كدی *kédi*, cat	Nom.	كديلر *kédiler*, cats
Gen.	كدينك *kédinin*, of the cat	Gen.	كديلرك *kédilerin*, of the cats
Dat.	كدی‌يه *kédiyé*, to the cat	Dat.	كديلره *kédileré*, to the cats
Acc.	كدی‌يی *kédiyi*, the cat	Acc.	كديلری *kédileri*, the cats.

* ك, the sign of the genitive, is pronounced *oun* instead of *in*, for the sake of euphony, if the preceding predominant vowel be *ou* or *o*; it is pronounced *un* if the predominant vowel be *eu*. For the same reason, under similar circumstances ی, the sign of the accusative, is pronounced *ou* or *u* instead of *i*. Thus قوزينك (of the lamb) is read *kouzounoun*, قوزينی (the lamb), accus., *kouzounou*; يولك (of the road), *yoloun*, يولی (the road), accus., *yolou*; چولك (of the desert), *cheulun*, چولی (the desert), accus., *cheulu*. If a word end in *o* the genitive is pronounced *nin*, but the accusative is pronounced *you*. Example, يانقونك *yankonĭn* (of the echo), يانقويی *yankoyou* (the echo), accus. But these changes in the reading of the words are mere matters of pronunciation and euphony, and no new declensions. (See 58).

70. By exception the noun صو *sou* (water), ending in a vowel, makes صويك *souyoun* instead of صونك *sounoun* in the genitive.

71. If a noun end in a ق that letter changes into غ before a vowel sound, and if it end in ك, that letter before a vowel sound is pronounced like ى *yé*. Example—

قايق *kayĭk*, boat.

	Singular.		Plural.	
Nom.	قايق	*kayĭk*, boat	قايقلر	*kayĭklar*, boats
Gen.	قايغك	*kayĭghĭn*, of the boat	قايقلرك	*kayĭklarĭn*, of the boats
Dat.	قايغه	*kayĭgha*, to the boat	قايقلره	*kayĭklara*, to the boats
Acc.	قايغى	*kayĭghĭ*, the boat	قايقلرى	*kayĭklarĭ*, the boats

كوملك *ghieumlek*, shirt.

Nom.	كوملك	*ghieumlek*, shirt	Nom.	كوملكلر	*ghieumlekler*, shirts
Gen.	كوملكك	*ghieumléyin*, of the shirt	Gen.	كوملكلرك	*ghieumleklerin*, of the shirts
Dat.	كوملكه	*ghieumleyé*, to the shirt	Dat.	كوملكلره	*ghieumlekleré*, to the shirts
Acc.	كوملكى	*ghieumléyi*, the shirt	Acc.	كوملكلرى	*ghieumlekleri*, the shirts.

72. The words اوق *ok* (an arrow), اق *âk* (white), بوق *bok* (excrement), كوك *kieuk* (a root), are exceptions to the above rule, as they do not change ق into غ and ك into the sound of ى *yé*. Example—

اوق *ok*, arrow.

	Singular.		Plural.	
Nom.	اوق	*ok*, arrow	اوقلر	*oklar*, arrows
Gen.	اوقك	*okoun*, of the arrow	اوقلرك	*oklarĭn*, of the arrows
Dat.	اوقه	*oka*, to the arrow	اوقلره	*oklara*, to the arrows
Acc.	اوقى	*okou*, the arrow	اوقلرى	*oklarĭ*, the arrows.

73. Nouns ending in ت or ط change that letter into د before ك, ى, and ه, that is to say in the genitive, dative, and accusative singular. Example—

قورت *kourt*, wolf.

	Singular.		Plural.	
Nom.	قورت	*kourt*, wolf	قورتلر	*kourtlar*, wolves
Gen.	قوردك	*kourdoun*, of the wolf	قورتلرك	*kourtlarĭn*, of the wolves
Dat.	قوردە	*kourda*, to the wolf	قورتلره	*kourtlara*, to the wolves
Acc.	قوردى	*kourdou*, the wolf	قورتلرى	*kourtlarĭ*, the wolves.

74. When a noun is indefinite in the accusative it does not take ى, but is the same as the nominative. Example, ات يمك *et yémek* (to eat meat), اتى يمك *eti yémek* (to eat *the* meat); مكتوبلر يازمق *mektouplar yazmak* (to write letters), مكتوبلرى يازمق *mektouplari yazmak* (to write *the* letters); اكمك كسمك *ekmek kessmek* (to cut bread), اكمكى كسمك *ekméyi kessmek* (to cut *the* bread).

75. The ablative is expressed in Turkish by simply adding دن *den* or *dan* after the noun. Example, اودن *evden* (from the house), اوطه‌دن *odadan* (from the room), يولدن *yoldan* (from the road).

76. The vocative is formed by putting the interjection يا *ya* (oh!) before the noun. Example, يا برادر *ya berader* (oh! brother), يا بابا *ya bâbâ* (oh! father).

The Number of the Noun.

77. As will be seen from the above tables, the plural is formed in Turkish by adding لر *ler* or *lar* to the singular. This is the general and original Turkish mode of showing the plural, and in the ordinary language not only words of Turkish origin, but Arabic and Persian words, are made plural in this way. But in high-flown language, the Arabic and Persian modes of forming the plural are followed, and, consequently, it is necessary for the Turkish student to understand them.

78. The Arabic language has three numbers—the singular, the dual, and the plural.

79. The dual, called تثنيه *tessniyé*, is formed by adding ايڭ *éïn* to the singular. Example, كتاب *kitâb* (a book), كتابين *kitâbéïn* (two books); قطب *Kutb* (the Pole), قطبين *Kutbéïn* (the two Poles); شخص *shakhs* (an individual), شخصين *shakhséïn* (two individuals). Sometimes the dual is made by the addition of ان instead of ايڭ. Example, خمس *khumss* (a fifth), خمسان *khumsan* (two-fifths).

80. If the word end in a *s*, used instead of *š*, the *š* must be restored before the dual termination is added. Example, قبله *kiblé*, for قبلة *kiblet*, makes قبلتان *kibletan* (the two kiblas).

81. There are two ways of forming the plural in Arabic, the regular and the irregular.

The Regular Arabic Plural.

82. The plural of masculine Arabic nouns is formed by adding ين *in* or ون *oun* to the singular. Example, طالب *talib* (a student), طالبون *talibоun* or طالبين *talibin* (students); معلم *muallim* (a teacher), معلمين *muallimin* or معلمون *muallimoun* (teachers). This way of forming the plural is only employed in the case of names of reasoning beings.

83. If the masculine noun end in ى, that letter is left out in the plural. Example, ساقى *saki* (a cupbearer), ساقين *sakin* (cupbearers).

84. The regular way of forming the plural of feminine Arabic words is by changing the final ه or ت of the singular into ات. Example, عادت *adet* (a custom), عادات *adat* (customs); حركت *hérékét* (movement), حركات *hérékiat** (movements); كلمه *kélimé* (a word), كلمات *kélimat* (words).

The Irregular Arabic Plural.

85. The different ways of forming the irregular Arabic plural are so numerous and complex that a separate chapter is requisite to explain them, which will be found farther on. The irregular forms of the plural are used both for masculine and feminine nouns. Example, بيت *béit* (a house), بيوت *bouyout* (houses); عين *aïn* (an eye), عيون *ouyoun* (eyes); يوم *yevm* (a day), ايام *éyyam* (days); طرف *taraf* (a side), اطراف *etraf* (sides).†

86. In Turkish, Arabic words are sometimes made plural by the addition of the Persian sign of the plural, ان *an*. Example, ضابط *zabit* (an officer), ضابطان *zabitan* (officers).

The Persian Mode of Forming the Plural.

87. In the Persian language there are only two numbers, the singular and the plural. If the noun be the name of a human being it forms its plural by taking the termination ان an. Example, مرد *merd* (a man), مردان *merdan* (men); زن *zen* (a woman), زنان *zenan* (women).

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* See note page 7.

† In colloquial language, many of the more commonly used Arabic irregular plu s are regarded as singular, and make their plural in the Turkish way by the a ion of لر *ler* or *lar*. Example, فقرا *foukera* (the poor, a poor man), فقرالر ' *keralar* (the poor); كبرا *kubera* (the great, pl. of كبير *kébir*, a great man), كبرالر eralar (great people); وزرا *vouzera* (viziers, pl. of وزير *vézir*), وزرالر *vuzeralar* viziers); اولاد *evlad* (pl. of ولد *véled*, children, a child), اولادلر *evladlar* (children).

88. If the Persian noun be the name of an inanimate object it becomes plural by the addition of ها *ha* to the singular. Example, گل *ghiul** (a rose), گلها *ghiulha* (roses); درخت *dirakht* (a tree), درختها *dirakhtha* (trees).

89. The names of animals form their plural by the addition of either ان or ها. Example, اسب *assb* (a horse), اسبان *assban* or اسبها *assbha* (horses); شیر *shir* (a lion), شیران *shiran* or شیرها *shirha* (lions).

90. Occasionally also the names of inanimate objects become plural by the addition of ان to the singular. Example, درخت *dirakht* (a tree), درختان *dirakhtan* (trees).

91. Persian names of men, animals, or things, which end in *s*, form their plural by dropping that letter and taking the termination کان. Example, خواجه *khoja* (a professor), خواجکان *khojaghian** (professors); مرده *mourdé* (a corpse), مردکان *mourdéghian** (corpses).

92. Persian nouns ending in *s*, which form their plural by the addition of ها *ha*, omit their last letter in the plural. Example, خانه *khané* (a house), خانها *khanéha* (houses); کاسه *kiassé* (a cup), کاسهها *kiasséha* (cups); but sometimes the *s* is retained to prevent ambiguity. Example, نامهها *naméha* (letters, writings), which written نامها *namha* might be mistaken for the plural of نام *nam* (a name).

EXERCISE I.

Of the house. To the man (ادم *ádám*). Of the women (*sing.* قاری *kárï*). Of the wolf. Oh, father. From the road. Of the road. Professors (*sing.* خواجه *khoja*). Of the officer (ضابط *zabit*). To the officers. To the valley. Of the valleys. Of the water. Of the boat (قایق *kayïk*). To the arrow. Arrows. Men. The men (accus.). The woman (accus.). Of the women. Words (*sing.* کلمه *kélimé*). To the words. Of the words. The road (accus.). To the road. Of the shirt. Of the trees (اغاج *ághádj*). Children (*sing.* چوجق *chojouk*).

CHAPTER III.

THE ADJECTIVE.

93. In Turkish, as in English, the adjective precedes the noun, and never varies, being the same whether it qualifies a singular or plural substantive, a

* See note page 7.

masculine or a feminine noun. Example, زنكين ادم *zenghin âdâm* (the rich man), زنكين ادملر *zenghin âdâmlar* (rich men), زنكين قارى *zenghin kârĭ* (the rich woman); بيوك او *biyuk ev* (the big house), بيوك اولر *biyuk evler* (big houses). Turkish adjectives, however, not only qualify nouns, but verbs and other adjectives, and, therefore, partake not only of the nature of adjectives, but that of adverbs also. Example, فنا ادم *fena âdâm* (the bad man), فنا حركت ايتمك *fena heréket etmek* (to act *badly*); چوق كتاب *chok kitâb* (many books), چوق فنا *chok fena* (very bad); كوزل يازى *ghiuzel yazi* (beautiful writing), كوزل يازمق *ghiuzel yazmak* (to write *beautifully*).

The Use of Arabic Adjectives.

94. But when Arabic adjectives are used to qualify Arabic nouns they often change in number and gender to agree with the noun, in accordance with the rules of Arabic grammar, and are placed after the noun instead of before it. Example, معلم كامل *muallim-i*-kiamil* (a perfect professor), معلمين كاملين *muallimin-i-kiamilin* (perfect professors).

95. In general an Arabic adjective is made feminine by the addition of ه to the masculine. Example, جميل *jemil* (beautiful), جميله *jémilé* (beautiful, fem.), عظيم *azim* (great), عظيمه *azimé* (great, fem.), دائرهٔ عظيمه *dairé-i-azimé* (a large circle).

96. Strange to say, however, if an Arabic adjective qualify an Arabic plural noun, it is put in the feminine singular. Example, مختلف *mukhtélif* (various), كتب مختلفه *kiutub-i-mukhtélifé* (various books); دوائر عظيمه *devaïr-i-azimé* (large circles); قواعد عثمانيه *kavaïd-i-ossmaniyé* (Turkish rules).

The Comparative.

97. The comparative is formed by adding the word دها *daha* (more) to the positive. Example, بيوك *biyuk* (large), دها بيوك *daha biyuk* (larger); كوزل *ghiuzel* (pretty), دها كوزل *daha ghiuzel* (prettier); فقير *fakĭr* (poor), دها فقير *daha fakĭr* (poorer).

98. The comparative is often expressed by putting the noun or pronoun in the ablative. Example, بندن بيوك *benden biyuk* (taller than I), بو اندن

* This *i* is put after an Arabic or Persian noun when it is *followed* by an adjective, in accordance with rules which will be given hereafter.

ایو در *bou ondan iyi dir* (this is better than that), صو شرابدن ایو در *sou sherabdan iyi dir* (water is better than wine), سز بندن فنا سکز *siz benden fena siniz* (you are worse than I).

The Superlative.

99. The superlative is formed by putting the word اك, or پك, before the positive. Example, اك ایو او *en iyi ev* (the best house), اك فنا ادم *en fena âdâm* (the worst man), پك زنكين *pek zenghin* (very rich), پك چركين *pek chirkin* (very ugly), اك كوتو *en keutu* (the worst), كتابلرك اك ایوسی *kitâblârĭn en iyissi* (the best of the books).*

The Persian Comparative.

100. Occasionally the Persian mode of forming the comparative and superlative by the addition respectively of تر *ter* and ترین *terin* to the

* A kind of superlative is also formed by the repetition of an adjective, as صق صق *sik sik* (very often), چوق چوق *chok chok* (very much), بتون بتون *bitun bitun* (quite), صارى صارى *sârĭ sârĭ* (very yellow).

Other superlatives are formed in a way quite peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonants, or the same vowel. Examples:—

اپ اچق	*âp achĭk*	Quite open.
اپ اق	*âp âk*	Quite white, very white.
اپ اكسز	*âp ansĭz*	Quite suddenly.
اقرب اقربا	*âkreb âkreba*	Very near relations.
بز بتون	*biz bitun*	Entirely.
بم بياض	*bem béyâz*	Very white.
بوذ بيوك	*buz biyuk*	Very large.
بون بوش	*bom bosh*	Quite empty.
پر پر پارلر	*per per parlar*	Very glittering.
تاز تمام	*taz tâmâm*	Quite entire.
تر تب تميز	*ter teb témiz*	Very clean.
چر چپلاق	*cher chiplâk*	Quite naked.
چوب چورك	*cheup churuk*	Quite rotten.
دوپ دوز	*deup duz*	Quite flat, smooth.
دپ دیرى	*dĭp dirĭ*	Quite alive.
سب سيجاق	*sib sijâk*	Very hot.

positive is to be met with. Example, بر *ber* (high), برتر *berter* (higher), برترین *berterin* (highest); بد *bed* (bad, ugly), بدتر *bedter* (worse, uglier); جوان *jouvan* (young), جوانتر *juvanter* (younger), جوانترین *jouvanterin* (youngest); به *beh* (good), بهتر *behter* (better), بهترین *behterin* (best).

101. There is an obsolete mode of forming the comparative by adding the syllable رق or رك to the positive. Example, الچق *álchak* (low), الچقرق *álchakrak* (lower); بیوك *biyuk* (big), بیوکرك *biyukrak* (bigger).

EXERCISE II.

A (بر *bir*) pretty garden (باغچه *bághché*). My (بنم *benim*) garden is (در *dir*) prettier. Beautiful (کوزل *ghiuzel*) trees (اغاج *ághádj*). Rich men. You (سز *siz*) are (سکز *siniz*) rich, but (لکن *lakin*) my father is richer. Pretty girls (قیز, *sing.*). Your (سزك *sizin*) book (کتاب *kitáb*) is good, but mine is better. The largest house. Very little (کچوك *kiuchuk*). Sensible (عقللی *ákllí*) men. Sensible women

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سپ سورى	*sip sivri*	. .	Very pointed, very sharp.
سم صوغق	*som soghuk*	. .	Very cold.
سم سیاه	*sim siyah*	. .	Very black.
صپا (or صاپه) صاغ	*sapa sagh*	. .	Quite well, healthy.
صپ صارى	*sap sárí*	. .	Quite yellow.
سپ صقى	*sip síkí*	. .	Very tight.
صام صافى	*sam sáfi*	. .	Quite pure.
طوب دولو	*top dolou*	. .	Quite full.
طوز طوغرى	*doz doghrou*	. .	Quite straight.
قپ غافل	*káp gháfil*	. .	Quite negligent.
قاپ قالين	*káp kálín*	. .	Very thick.
قاپ قرانلق	*káp kárankík*	. .	Quite dark.
قاپ قره	*káp kára*	. .	Quite black.
قاپ قاينار	*káp kaïnar*	. .	Quite boiling.
قوب قورى	*koup kourou*	. .	Quite dry.
قیپ قرمزى	*kip kírmízí*	. .	Quite red.
قوس قوجه	*koss koja*	. .	Thick and fat.
ماس ماوى	*mass mavi*	. .	Very blue.
موس مور	*moss mor*	. .	Quite dark blue.
یاپ یالکز	*yap yalínız*	. .	Quite alone.
یام یاش	*yam yash*	. .	Quite wet.
یم (or یپ) یشیل	*yem* (or *yep*) *yeshil*		Quite green.

(قاری *kārī, sing.*). Pretty children (چوجق *chojouk, sing.*). This child is smaller than that. Useful (فائدهلو *faïdéli*) books. The most useful book. A pretty picture (رسم *ressm*). A prettier picture. The prettiest picture. The richest man. A very small child. A very great man. A long (اوزون *ouzoun*) letter. This is longer than that. It is better to be with friends than enemies. The field (تارلا *tarla*) is quite green. Quite full. Quite dry. Officers. Professors. Trees (Persian). Better (Turkish and Persian). Best (Persian). Very often. Very thick. Quite dry. Quite green. Quite hot. Very tight. A great king. Perfect professors.

Numeral Adjectives.

102. The cardinal numeral adjectives in Turkish are as follows:—

بر	*bir*	One	اوتوز	*otouz*	Thirty
ایکی	*iki*	Two	قرق	*kïrk*	Forty
اوچ	*uch*	Three	اللی	*elli*	Fifty
درت	*deurt*	Four	التمش	*âltmïsh*	Sixty
بش	*besh*	Five	یتمش	*yetmish*	Seventy
التی	*âltï*	Six	سکسان	*seksén*	Eighty
یدی	*yédi*	Seven	طقسان	*doksan*	Ninety
سکز	*sékiz*	Eight	یوز	*yuz*	Hundred
طقوز	*dokouz*	Nine	بیك	*bin*	Thousand
اون	*on**	Ten	یوك	*yuk*	A hundred thousand
یکرمی	*yirmi*	Twenty	ملیون	*milion*	A million.

103. The compound numeral adjectives are formed by simply putting the simple ones together. Example: Eleven, اون بر *on bir*; twelve, اون ایکی *on iki*; thirteen, اون اوچ *on uch*; fourteen, اون درت *on deurt*; fifteen, اون بش *on besh*; sixteen, اون التی *on âltï*; seventeen, اون یدی *on yédi*; eighteen, اون سکز *on sékiz*; nineteen, اون طقوز *on dokouz*; twenty-one, یکرمی بر *yirmi bir*; twenty-two, یکرمی ایکی *yirmi iki*; twenty-four, یکرمی درت *yirmi deurt*; thirty-one, اوتوز بر *otouz bir*; thirty-two, اوتوز ایکی *otouz iki*; forty-one, قرق بر *kïrk bir*; fifty-one, اللی بر *elli bir*, &c., &c.; one hundred and fifty, یوز اللی *yuz elli*; one thousand eight hundred and seventy-nine, بیك سکز یوز یتمش طقوز *bin sékiz yuz yetmish dokouz*; five hundred and eighty-five, بش یوز سکسان بش *besh yuz seksén besh*, and so forth.

* Pronounced as the English word "own."

104. The Turkish cardinal numbers are indeclinable and prefixed to the substantive, which is put in the singular, as اون ایکی ادم *on iki âdâm* (twelve men), اون بیك عسكر *on bin asker* (ten thousand soldiers), اوچ یوز ليرا *uch yuz lira* (three hundred pounds), ایکی شهر *iki shehir* (two cities), بش كتاب *besh kitâb* (five books).

105. قاچ *kach?* (how many? *how much?*) is the interrogative cardinal numeral. It is indeclinable and always accompanied by a noun except in the following four cases:—1st. In asking what number some one has named, as قاچ دیدی *kach dédi?* (how much did he say?) 2nd. In asking the hour, as ساعت قاچه كلدی *saat kacha geldi?* (what o'clock is it?) 3rd. In asking the price of anything, as قاچه صاتارسكز *kacha sâtarsïnïz?* (how much do you sell it at?) 4th. In asking the day of the month, as بوكون قاچيدر ايك *bou ghiun aïnyïn kachi dir?* (what is the day of the month to-day?)

The Arabic Numbers.

106. The Arabic cardinal numbers are occasionally used in Turkish, especially in writing, and it is therefore necessary for the Turkish student to make himself acquainted with them. We accordingly subjoin them:—

واحد	*wahid*	One
احد	*ahad*	
اثنين	*essnéin*	Two
اثنى	*issna*	
ثلثه	*selasé*	Three
اربعه	*erbaa*	Four
خمسه	*khamsé*	Five
سته	*sitté*	Six
سبعه	*seba*	Seven
ثمانيه	*semanié*	Eight
تسعه	*tissa*	Nine

عشره	*asheré*	Ten
عشرين	*eshrin*	Twenty
ثلاثين	*selasin*	Thirty
اربعين	*erbaïn*	Forty
خمسين	*khamsin*	Fifty
ستين	*sittin*	Sixty
سبعين	*sébin*	Seventy
ثمانين	*semanin*	Eighty
تسعين	*tisin*	Ninety
مائه	*mié*	Hundred
الف	*elf*	Thousand.

107. In forming compound numeral adjectives in Arabic the smaller number always precedes the larger, and و *vé* (and) is used between every number. Example, تسع و خمسين *tissa vé khamsin* (fifty-nine), اربع و اربعين و ثمان ميه و الف *erba vé erbaïn vé séman mié vé elf* (one thousand eight hundred and forty-four).

The Persian Numeral Adjectives.

108. The Persian numeral adjectives are also sometimes used in written Turkish, but more rarely than the Arabic. They are as follows :—

يك	*yek*	One
دو	*du*	Two
سه	*séh*	Three
چهار	*char* or *chihar*	Four
پنج	*penj*	Five
شش	*shésh*	Six
هفت	*heft*	Seven
هشت	*hesht*	Eight
نه	*nuh*	Nine
ده	*déh*	Ten
يازده	*yazdéh*	Eleven
دوازده	*duvazdéh*	Twelve
سيزده	*sizdéh*	Thirteen
چهارده	*chardéh*	Fourteen
پانزده	*panzdéh*	Fifteen
شانزده	*shanzdéh*	Sixteen
هفتده	*heftdéh*	Seventeen
هشت ده or هژده	*hesht déh* / *hézh déh*	Eighteen
نوازده	*nuvazdéh*	Nineteen
بيست	*bisst*	Twenty

بيست ويك	*bisst u yek*	One and twenty
بيست و دو	*bisst u du*	Two „
بيست و سه	*bisst u séh*	Three „
سی	*si*	Thirty
چهل	*chihhil*	Forty
پنجاه	*penjah*	Fifty
شصت	*shast*	Sixty
هفتاد	*heftad*	Seventy
هشتاد	*heshtad*	Eighty
نود	*névéd*	Ninety
صد	*sad*	Hundred
دويست	*duvisst*	Two hundred
سيصد	*sisad*	Three „
چهارصد	*chahr sad*	Four „
پانصد	*pansad*	Five „
ششصد	*sheshsad*	Six „
هفصد	*hefsad*	Seven „
هشصد	*heshsad*	Eight „
نهصد	*nuhsad*	Nine „
هزار	*hézar*	Thousand
دو هزار	*du hézar*	Two thousand
پنج هزار	*penj hézar*	Five „

The Arabic Figures.

109. The Arabic figures have been adopted by the Turks and are given below. Although the Turks write from right to left they employ the figures exactly as we do.

1	بر	١
2	ايكى	٢
3	اوچ	٣
4	درت	٤
5	بش	٥
6	التى	٦
7	يدى	٨
8	سكز	٧

9	طقوز	٩	50	اللى	٥٠
10	اون	١٠	60	التمش	٦٠
11	اون بر	١١	70	يتمش	٧٠
12	اون ايكى	١٢	80	سكسان	٨٠
13	اون اوچ	١٣	90	طقسان	٩٠
14	اون درت	١٤	100	يوز	١٠٠
15	اون بش	١٥	101	يوز بر	١٠١
16	اون التى	١٦	102	يوز ايكى	١٠٢
17	اون يدى	١٧	200	ايكى يوز	٢٠٠
18	اون سكز	١٨	250	ايكى يوز اللى	٢٥٠
19	اون طقوز	١٩	300	اوچ يوز	٣٠٠
20	يكرمى	٢٠	1,000	بيك	١٠٠٠
21	يكرمى بر	٢١	2,000	ايكى بيك	٢٠٠٠
30	اوتوز	٣٠	10,000	اون بيك	١٠٠٠٠
40	قرق	٤٠	1879	بيك سكز يوز يتمش طقوز	١٧٨٩

110. When using a numeral with a noun the Turks frequently introduce a second noun between the two, which is quite superfluous in English, but occasionally employed even by us. For example, the Turks say اوچ نفر ادم *uch néfer âdâm* (three men, literally three (*individual*) men); يوز باش قويون *yuz bâsh koyoun* (a hundred *head* of sheep); يكرمى قطعه كمى *yirmi kita ghémi* (twenty ships, literally twenty *pieces* of ships); اوچ دانه الماس *uch tané elmass* (three diamonds, literally three *berries** of diamonds); يوز پارچه شهر *yuz para shehir* (a hundred cities, literally a hundred *pieces* of cities).

The Turkish Cardinal Numbers.

111. The ordinal numeral adjectives are formed by adding نجى *inji* to the cardinal numbers. Example, بر *bir* (one), برنجى *birinji* (first); ايكى (two), ايكنجى *ikinji* (second); اوچ *uch* (three), اوچنجى *uchunji* (third); درت (four), دردنجى *deurdunju* (fourth); بش (five), بشنجى *beshinji* (fifth); التى *alti* (six), التينجى *altĭnjĭ* (sixth), and so forth.

112. First is sometimes expressed by الك *ilk* or اولكى *evvelki*.

113. The word "four," درت *deurt*, makes دردنجى *deurdunju* (fourth),

* The word دانه *tané* means one separate grain or unit of anything.

changing the ت into د for the sake of euphony, and its compounds do the same. Example, اون دردنجی باب *on deurdunju bab* (the fourteenth chapter).

114. The interrogative ordinal numeral, قاچنجی *kâchĭnjĭ?* which is used to ask the numerical order of a thing, has no equivalent in English. Example, بو ادملرك قاچنجیسنی استرسكز *bou âdâmlarĭn kâchĭnjĭssĭnĭ issterseniz?* (which of these men do you want?) ایكنجیسنی *ikinjissini* (the second).

The Arabic Ordinal Numbers.

115. The Arabic ordinal numbers are very frequently used in writing Turkish, and must, therefore, be understood by the Turkish student. We subjoin them :—

اول	*evvel*	First	سادس	*sadis*	Sixth
ثانی	*sani*	Second	سابع	*sabi*	Seventh
ثالث	*salis*	Third	ثامن	*samin*	Eighth
رابع	*rabi*	Fourth	تاسع	*tasi*	Ninth
خامس	*khamis*	Fifth	عاشر	*ashir*	Tenth

116. The feminine of اول *evvel* is *oula*, and all the others are made feminine by simply adding *s* to the masculine. Example, ثانیه *sanié* (second, f.), ثالثه *salissé* (third, f.), رابعه *rabié* (fourth, f.).

The Fractional Numbers.

117. The Arabic fractions are much used. They are as follows :—

نصف	*nissf*	Half	سبع	*sub* or *subou*	A seventh
ثلث	*sulss* or *suluss*	A third	ثمن	*sumn*	An eighth
ربع	*rub* or *rubou*	A fourth	تسع	*tuss* or *tusou*	A ninth
خمس	*khoums*	A fifth	عشر	*ushr*	A tenth
سدس	*suds*	A sixth			

118. These Arabic fractional numbers up to a tenth are employed with a Turkish cardinal number as the numerator. Example, بر نصف *bir nissf* (a half), اوچ ربع *uch rub* (three-quarters), درت سبع *deurt sub* (four sevenths), سكز عشر *sekkiz ushr* (eight-tenths). The Arabic dual ثلثان *soulsan* is used to express two-thirds.

119. Fractions are also formed with words of purely Turkish

and can only be so formed when they are higher than tenths. The denominator of the fraction is expressed by a Turkish cardinal number with the post-position دە *dé* (in) after it, and the numerator by another Turkish cardinal number which follows the other. Example, ایکیدە بر *ikidé bir* (the half), التیدە ایکی *âltïda iki* (two-sixths), بشدە درت *beshdé deurt* (four-fifths), یکرمی درتدە بش *yirmi deurtdé besh* (five twenty-fourths). Sometimes one of the words پای *paï*, جزء *juz*, حصە *hissé*, قسم *kïssm*, all meaning a portion, is introduced. Example, یکرمی پایدە سکز پای *yirmi païdé sikkiz paï* (eight-twentieths, literally eight parts in twenty parts).

120. There are three Turkish words for half, viz., یارم *yarim*, بچوق *bouchouk*, and یاری *yarï*. یارم *yarim* is used before a noun like an adjective. Example, یارم ساعت *yarim saat* (half an hour), یارم الما *yarim elma* (half an apple), یارم اکمك *yarim ekmek* (half a loaf). بچوق *bouchouk* is always used in conjunction with a cardinal number. Example, بر بچوق *bir bouchouk* (one and a half), ایکی بچوق *iki bouchouk* (two and a half), اوچ بچوق *uch bouchouk* (three and a half), درت بچوق *deurt bouchouk* (four and a half), بش بچوق *besh bouchouk* (five and a half), and so on. یاری *yarï* is used like a noun, corresponding to the French word *moitié*. Example, المانك یاریسی *elmanin yarïssï* (the half of the apple), یاریسندن زیادە *yarïsïnden ziadé* (more than the half of it).

121. The Persian fractional number چاریك *charyek* (a quarter), pronounced *chéirek* by the Osmanlis, is used in Turkish to express not only a quarter in general, but also a quarter of an hour. Example, اوچ چاریك *uch chéirek* (three quarters of an hour).

122. When a whole number and a fraction (excepting half) are used together, the conjunction و (and) or the preposition ایله *ilé* (with) is put between them. Example, ایکی و برسبع *iki vé bir sub* (two and a seventh), or ایکی ایله برسبع *iki ilé bir sub* (two and a seventh); درت و بر ربع *deurt vé bir rub* (four and a fourth), or درت ایله بر ربع *deurt ilé bir rub*.

123. In the above case, if the fraction be expressed by Turkish numbers, بر followed by ك or نك is introduced after و or ایله. Example, التی ایله برك یدیدە اوچی *altï ilé birin yédidé uchu* (six and three-sevenths).

Distributive Numerals.

124. Distributive numerals are formed by adding ر *ér* to the cardinal numbers ending in a consonant and شر *shér* or *shar* to those ending in a

vowel. Example, برر *birér* (one a-piece), ايكيشر *ikishér* (two a-piece), التيشر *altishér* (six a-piece), يديشر *yédishér* (seven a-piece), يرميشر *yirmishér* (twenty a-piece).

125. درت makes دردر *deurdér*, changing the ت into a د. Example, دردر *deurdér* (four a-piece), اوتوز دردر *otouz deurdér* (thirty-four a-piece).

126. When there are hundreds or thousands in the number the ر or the شر is put after the numeral expressing the number of hundreds or thousands and nothing is put after يوز or بيك Example, بشر يوز *beshér yuz* (five hundred a-piece), بيك ايكيشر يوز *bin ikishér yuz* (one thousand two hundred a-piece), بشر بيك *besher bin* (five thousand a-piece). The ر is never added to يوز except when it expresses a hundred alone. Example, يوزر *yuzér* (a hundred a-piece).

127. In numbers composed of hundreds and smaller quantities ر or شر is added to the word stating the number of hundreds and also at the end of the whole number. Example, دردر يوز اللى التيشر *deurdér yuz elli altishér* (four hundred and fifty-six a-piece).

128. When there are thousands, hundreds, and other numbers, ر or شر is added to the word stating the number of thousands and to the other two. Example, بشر بيك التيشر يوز اللى برر *bésher bin âltïshér yuz elli birér* (five thousand six hundred and fifty-one a piece).

129. One by one, two by two, &c., are expressed by برر برر *birér birér*, ايكيشر ايكيشر *ikishér ikishér*, and so forth.

EXERCISE III.

Three horses (ات *át*), five sheep (قويون *koyoun*), and seven cows (اينك *inek*). How many chapters are (در *dir*) there (وار *var*) in this (بو *bou*) book? Forty chapters. Read (اوقو *okou*) the second. What is the day of the month? The 2nd. What do you sell (صاتارسكز *sâtarsenis*) this at? Five piastres (غروش *ghroosh*). Ten thousand five hundred and sixty-four men. Five head of sheep. Thirteen villages (كوى *keui*). Two pearls (اينجو *inji*). Two hundred and fifty-four ships (كمى *ghémi*). The third class (صنف *sinif*). The second day (كون *ghiun*). The thousand and one nights. The fourth regiment (الاى *álay**). Two-

* N.B.—Always pronounce *ay* as *aï* in French.

and-a-half piastres. Five pounds (ليرا *lira*) and a-half. Three-quarters of an hour. Five-sixths. Eleven-twentieths. Two-thirds. Give (ويرر *ver*) them (انلرة *onlara*) four apples a-piece. Those men received fifty pounds a-piece. Half an hour. The year (سنة *sené*) one thousand eight hundred and seventy-nine. The best scholar (شاكرد *shagird*) will get (الهجق *álajak*) twenty pounds. I waited (بكلدم *beklédim*) an hour and a-half.

CHAPTER IV.

PRONOUNS.

Personal Pronouns.

130. The personal pronouns are as follows :—

Singular.			Plural.		
بن	*ben*	I	بز	*biz* (or بزلر *bizler*)	We
سن	*sen*	Thou	سز	*siz*	You
او	*o*	He	انلر	*onlar*	They

They are thus declined :—

First Person.

Nom.	بن *ben*, I	بز *biz* (or بزلر *bizler*), we
Gen.	بنم *benim*, of me	بزم *bizim*, of us
Dat.	بكا *bana*, to me	بزة *bizé*, to us
Acc.	بنى *béni*, me	بزى *bizi*, us
Abl.	بندن *benden*, from me	بزدن *bizden*, from us

Second Person.

Nom.	سن *sen*, thou	سز *siz* (or سزلر *sizler*), you
Gen.	سنك *senin*, of thee	سزك *sizin*, of you
Dat.	سنا *sana*, to thee	سزة *sizé*, to you
Acc.	سنى *seni*, thee	سزى *sizi*, you
Abl.	سندن *senden*, from thee	سزدن *sizden*, from you

Third Person.

	Singular.	Plural.
Nom.	او *o*, he, she, it	انلر *onlar*, they
Gen.	انك *onoun*,* of him, of her, of it	انلرك *onlarïn*, of them
Dat.	انا *ana*, to him, to her, to it	انلره *onlara*, to them
Acc.	انى *onou*,* him, her, it	انلرى *onlarï*, them
Abl.	اندن *ondan*,* from him, from her, from it	انلردن *onlardan*, from them.

131. Instead of بز *biz* (we) and سز *siz* (you), بزلر *bizler* and سزلر *sizler* are sometimes used. They are even so used, out of politeness, instead of بن and سن.

132. The genitive of the above pronouns is sometimes used pleonastically before nouns with possessive pronouns. Example, بنم كتابم *benim kitâbim* (my book, literally, *of me* my book), سزك اوكز *sizin eviniz* (your house, literally, *of you* your house).

كندى *kendi*, self.

133. Self is expressed by كندو *kendou*, or كندى *kendi*. It is sometimes accompanied by the possessive pronouns. Example:—

Singular.	Plural.
كندم *kendim*, myself	كندومز *kendimiz*, ourselves
كندك *kendin*, thyself	كندوكز *kendiniz*, yourselves
كندى or كندىسى *kendi* or *kendissi*, himself, herself, itself	كندولر or كندولرى *kendiler* or *kendileri*, themselves.

134. But كندو alone can be used, without distinction of gender, for all persons of the singular and plural, when there can be no doubt as to the person it represents. Example, كندو كلورم *kendou ghelerim* (I will come myself), كندو ياپدق *kendou yapdïk* (we did it ourselves).

135. كندو is also used to express the English word "own." Example, كندو كتابم *kendou* (or *kendi*) *kitâbïm* (my own book), كندو انام *kendou anam* (my own mother), كندو مملكتكز *kendou memléketiniz* (your own country).

* اندن انى انك and انلر are also sometimes pronounced *ânïn*, *ânï*, *ândan*, and *ânlar*.

The Demonstrative Pronouns.

136. The Turkish demonstrative pronouns are بو *bou*, شو *shou* (this), and او or اول *ol* (that). They are thus declined :—

بو *bou*, this.

	Singular.	Plural.
Nom.	بو *bou*, this	بونلر *bounlar*, these
Gen.	بونك *bounoun*, of this	بونلرك *bounlarïn*, of these
Dat.	بوكا *bouna*, to this	بونلره *bounlara*, to these
Acc.	بونى *bounou*, this	بونلرى *bounlarï*, these
Abl.	بوندن *boundan*, from this	بونلردن *bounlardan*, from these

شو *shou*, this.

Nom.	شو *shou*, this	شونلر *shounlar*, these
Gen.	شونك *shounoun*, of this	شونلرك *shounlarïn*, of these
Dat.	شوكا *shouna*, to this	شونلره *shounlara*, to these
Acc.	شونى *shounou*, this	شونلرى *shounlarï*, these
Abl.	شوندن *shoundan*, from this	شونلردن *shounlardan*, from these

او *o*, or اول *ol*, that.

Nom.	او *o*, or اول *ol*, that	انلر *onlar*, they
Gen.	أونك *onoun*,* of that	انلرك *onlarïn*, of them
Dat.	اكا *ana*, to that	انلره *onlara*, to them
Acc.	انى *onou*, that	انلرى *onlarï*, them
Abl.	اندن *ondan*, from that	انلردن *onlardan*, from them.

137. The word اشبو *ishbou* is sometimes used for بو, but only as an adjective, and it never undergoes any change.

Arabic Pronouns.

138. The Arabic pronouns هذا *haza* m., هذه *hazihi* f. (this), and ذلك *zaliké* (that), and the Persian اين *in* (this), and آن *an* (that), are occasionally employed in written Turkish.

In Turkish also sometimes, but generally in writing only, one meets with the Arabic personal pronoun of the third person in certain Arabic expres-

* See note page 30.

sions adopted by the Osmanlis. To properly understand written Turkish it is requisite to know them. They are as follows :—

Musculine Singular.

ﺍ *hou* or *hi* (according to the rules of Arabic grammar), him, it ; his, its.

Feminine Singular.

ﻫﺎ *ka*, her.

Dual Masculine and Feminine.

ﻫﻤﺎ *huma* or *hima*, them (two).

Plural Masculine.

ﻫﻢ *hum* or *him*, them.

The Interrogative Pronouns.

139. The interrogative pronouns are كم or كيم *kim* (who?), نه *né* (what?), and قنغى *kanghi*, pronounced *hanghi* (which?). They are thus declined :—

Nom.	كيم	*kim*, who?
Gen.	كيمك	*kimin*, of whom? whose?
Dat.	كيمه	*kimé*, to whom?
Acc.	كيمى	*kimi*, whom?
Abl.	كيمدن	*kimden*, from whom?
Nom.	نه	*né*, what?
Gen.	نه‌نك	*nénin*, of what?
Dat.	نه‌يه	*néyé*, to what?
Acc.	نه‌يى	*néyi*, what?
Abl.	نه‌دن	*néden*, from what?
Nom.	قنغى	*hanghĭ*, which*
Gen.	قنغينك	*hanghĭnĭn*, of which
Dat.	قنغنه	*hanghĭna*, to which
Acc.	قنغينى	*hanghĭnĭ*, which
Abl.	قنغيندن	*hanghĭndan*, from which

* The strict pronunciation is *kănghĭ*, but it is little used.

كيم *kim* and قنغى *hânghĭ* as Nouns.

140. كيم, نه and قنغى are sometimes used as nouns, and then form their plural like nouns. In this case the *s* of نه is generally omitted in the derivatives of that word. Example, كيملر *kimler* (what men? who?), نه *né* (what?), نلر *nėler* (what things?), قنغيلر *hanghĭlar* (which? *lesquels* in French).

141. كيم is used also sometimes to express "some." Example, كيمز كتدى كيمز كتمدى *kimimiz ghitdi kimimiz ghitmédi* (some of us went, some of us did not go).

142. The word نصل *nassl* sometimes means "what kind of?" and then may be considered as an interrogative pronoun. Example, نصل ادم در *nassl âdâm dĭr* (what sort of a man is he?) بو نصل كتاب در *bou nassl kitâb dĭr* (what sort of a book is this?). نصل *nassl* in this sense corresponds to the German *was für?*

The Pronominal Affixes.

143. Pronominal affixes are peculiar to Turkish and cognate languages, and are used instead of our possessive pronouns. They consist of syllables added to the end of nouns, have the value of pronouns, and cannot stand alone. These affixes are either possessive or relative.

The Possessive Affixes.

144. The possessive affixes correspond to our possessive pronouns.

م	*m* or *im*,* *um* or *oum**	my,	as	بابام	*bâbâm*, my father
ك	*n* or *in*, *un* or *oun*	thy,	,,	اوك	*evin*, thy house
ى	*i* or *u*, *ou*	his, hers, or its		قلمى	*kalemi*, his, hers, or its pen
سى	*si* or *su*, *sou* (after a vowel)			اناسى	*anassĭ*, his, hers, or its mother
مز	*miz*, *mouz*, or *imiz* or *oumouz*	our,	as	مركبمز	*murekkebimiz*, our ink
كز	*niz*, *nouz*, or *iniz* or *ounouz*	your,	,,	اوكز	*evinis*, your house
لرى	*leri* or *lari*,	their,	,,	اتلرى	*âtlarĭ*, their horse.

* Euphonic Pronunciation of the Possessive Affixes.

The possessive affixes are pronounced *im*, *in*, *i*, *imiz*, *iniz*, *leri*, if the word to which they are added end in a consonant, as اومز *evimiz* (our house), اوكز *evinis* (your house), اوى *evi* (his, her, its house); and, consequently, مز and كز are some-

Declension of a Noun with a Pronominal Affix.

145. A noun with one of the pronominal affixes is declinable as follows:—

	Singular.	Plural.
Nom.	كتابم *kitábīm*, my book	كتابلرم *kitáblarīm*, my books
Gen.	كتابمك *kitábīmīn*, of my book	كتابلرمك *kitáblarīmīn*, of my books
Dat.	كتابمه *kitábīma*, to my book	كتابلرمه *kitáblarīma*, to my books
Acc.	كتابمى *kitábīmī*, my book	كتابلرمى *kitáblarīmī*, my books
Abl.	كتابمدن *kitábīmdan*, from my book	كتابلرمدن *kitáblarīmdan*, from my books
Nom.	اغاجى *ághájī*, his or her tree	اغاجلر *ághájlarī*, his or her trees
Gen.	اغاجنك *ághájīnīn*, of his or her tree	اغاجلرينك *ághájlarīnīn*, of his or her trees
Dat.	اغاجنه *ághájīna*, to his or her tree	اغاجلرينه *ághájlarīna*, to his or her trees
Acc.	اغاجنى *ághájīnī*, his or her tree	اغاجلرينى *ághájlarīnī*, his or her trees
Abl.	اغاجندن *ághájīndan*, from his or her tree	اغاجلريندن *ághájlarīndan*, from his or her trees.

---

times written يمز and ايكز, as پدريمز *péderimiz* (our father), پدريكز *péderiniz* (your father). But, if the preceding predominant vowel in the word be *ou* or *o*, although written the same, they are pronounced *oum*, *oun*, *ou*, *oumouz*, *ounouz*, *lari* respectively, as دوستم *dosstoum* (my friend), دوستكز *dosstounouz* (your friend). If the word to which they are appended end in a vowel, they have then only the value of the letters *m*, *n*, *si*, *miz*, *niz*, *leri*, as قوزوم *kouzoum* (my lamb), قوزوك *kouzoun* (thy lamb), قوزوسى *kouzousou* (his, her lamb); كديسى *kédissi* (his, her, cat), &c. Remark also that سى is pronounced *sou*, مز *mouz*, كز *nouz*, if the predominant vowel be *ou* or *o*. On the same principle of euphony, if the predominant vowel in the word be *eu* or *u*, the vowel of the possessive affixes is pronounced *u* to agree with it, as كوزك *gheuzun* (thy eye), كوزى *gheuzu* (his eye); يوزك *yuzun* (thy face), يوزى *yuzu* (his face). See page 11 "Laws of Euphony in Pronouncing Turkish."

When the word to which the possessive affixes are attached terminates in اى or وى it must be borne in mind that the ى is in that case not a vowel but a consonant, corresponding to our English *y*. Hence بوى *boï* or *boy*, makes بويم *boyim* (my stature), بويك *boyin* (thy stature), بويى *boyi* (his, her, stature), &c.; پاى *paï* or *pay*, makes پايم *payim* (my share), پايك *payin* (thy share), پايى *payi* (his, her, share), &c.

146. After the affixes of the third person, the post-positions ه and ى become نه and نى, and ن is inserted in the ablative.* Example:—

	Singular.	Plural.
Nom.	اناسى *anassĭ*, his or her mother	انالرى *analarĭ*, their mother
Gen.	اناسينك *anassĭnĭn*, of his or her mother	انالرينك *analarĭnĭn*, of their mother
Dat.	اناسينه *anassĭna*, to his or her mother	انالرينه *analarĭna*, to their mother
Acc.	اناسينى *anassĭnĭ*, his or her mother	انالرينى *analarĭnĭ*, their mother
Abl.	اناسيندن *anassĭndan*, from his or her mother	انالرندن *analarĭndan*, from their mother

Nom.	كميسى *ghémissi*, his or her ship	كميلرى *ghémileri*, their ship
Gen.	كميسينك *ghémisinin*, of his or her ship	كميلرينك *ghémilerinin*, of their ship
Dat.	كميسينه *ghémisiné*, to his or her ship	كميلرينه *ghémileriné*, to their ship
Acc.	كميسينى *ghémisiné*, his or her ship	كميلرينى *ghémilerini*, their ship
Abl.	كميسيندن *ghémisinden*, from his or her ship	كميلرندن *ghémilerinden*, from their ship.

* In the same way, for euphony's sake, if ده *dé* or *da* (in) be added to a word with the affixes of the third person, that particle must be preceded by a ن; as, اونده *evindé* (in his house), اولرنده *evlerindé* (in their house); كتابنده *kitâbĭnda* (in his book), كتابلرنده *kitâblarĭnda* (in their book). For such cases the letter ى, indicating his, hers, its, is generally left out, but the sound of *i* is always preserved. The ى also can be omitted in the ablative of a noun followed by the possessive affixes of the third person, as كتابندن *kitâbĭndan* (from his book), كتابلرندن *kitâblarĭndan* (from their books).

Most words of Turkish origin ending in ق change that letter into غ before the pronominal affixes. Example, چوجق *chojouk* (child), چوجغم *chojoughoum* (my child), چوجغك *chojoughoun* (thy child), چوجغى *chojoughou* (his or her child), چوجغمز *chojoughoumouz* (our child), چوجغكز *chojoughounouz* (your child); بالق *bâlĭk* (a fish), بالغم *bâlĭghĭm* (my fish), بالغى *bâlĭghĭ* (his or her fish). But the ق remains unchanged before لرى as چوجقلرى *chojouklari* (their child), بالقلرى *bâlĭklarĭ* (their fish). In the same way, if the word end with a ك, that letter is

147. When the word صو *sou* (water) takes any of the possessive affixes a ى is put between it and the affix, except in the third person plural. Example:—

صويم *souyoum*, my water	صويمز *souyoumouz*, our water
صويك *souyoun*, thy water	صويكز *souyounouz*, your water
صوى *souyou*, his or her water	صولرى *soularï*, their water.

148. When any ambiguity is possible the genitive of the personal pronoun is used as well as the possessive affix. For example, اولرى *evleri* might be understood either as his houses or their house. To make the meaning quite clear, if the idea to be conveyed be "his houses," انك should be added, and the phrase would then run انك اولرى *ânĭn evleri*, about which no mistake is possible.

The Relative Pronominal Affix كى *ki*.

149. The relative pronominal affix is كى *ki* (*that of, that which, which*), corresponding to *celui de, celle de,* in French, which sometimes partakes of the nature of an adjective and sometimes of a noun. It is used for all genders. It is attached to nouns and pronouns in two ways:—

1st. By being placed after the genitive form of the noun or pronoun. Thus:—ادمكى *âdâmĭnki* (that of the man, or the man's, or what belongs to the man), قرنداشكى *karndashĭnki* (that of the brother, or the brother's, or what belongs to the brother). Example, كتابم ايو در لكن خواجەنكى دها ايو در *kitâbĭm iyi dir lakin khojaninki daha iyi dir* (my book is good, but that of the professor, or the professor's, is better). The separate possessive pronouns are accordingly formed by the aid of this particle. Thus, بنمكى *benimki* is (mine), سنكى *seninki* (thine), انكى *ânĭnki* (his, hers, its), بزمكى *bizimki* (ours), سزكى *sizinki* (yours), انلركى *anlerinki* (theirs). Example, كتابم ايودر لكن سزكى اسكى در *kitâbĭm iyi dir lakin sizinki esski dir* (my book

pronounced like *g* or *y* instead of *k*, and if it end in ت that letter is changed into د before the affixes; as كورك *ghevrek* (biscuit), كوركم *ghevréyim* (my biscuit), كوركمز *ghevréyimiz* (our biscuit); كومملك *ghieumlek* (shirt), كوملكم *ghieumléyim* (my shirt), كوملكك *ghieumléyin* (thy shirt), كوملكى *ghieumléyi* (his shirt). The words يوك *yuk* (a load), كوك *keuk* (a root), and كورك *kieurk* (a fur) are exceptions to this rule. Hence, كوركم *kieurkum* (my fur), يوكى *yuku* (his load).

is good, but yours is old); سزك الماكز طاتلو در لكن بنمكی اكشی در *sizin elmanız tâtlï dïr lakin benimki ekshi dir* (your apple is sweet, but mine is sour).

2nd. By being placed after the preposition ده *dé* (in). Thus, افندیدكی *efendidéki* (that of the gentleman, the gentleman's, that which the gentleman has), صندقدهكی *sândïkdéki* (that which is in the box), بندهكی *bendéki* (that which is in me, or in my possession).

150. This pronoun is declined like a substantive, when it is used as such. Example:—

	Singular.	Plural.
Nom.	بنمكی *benimki*, mine	بنمكيلر *benimkiler*, mine (the things I possess)
Gen.	بنمكنك *benimkinin*, of mine	بنمكيلرك *benimkilerin*, of mine (of the things I possess)
Dat.	بنمكنه *benimkiné*, to mine	بنمكيلره *benimkileré*, to mine (to the things I possess)
Acc.	بنمكنی *benimkini*, mine	بنمكيلری *benimkileri*, mine (the things I possess)
Abl.	بنمكندن *benimkinden*, from mine.	بنمكيلردن *benimkilerden*, from mine (from the things I possess).

151. The pronoun is used in combination with a noun without any preposition to form certain adverbial expressions. Example, بو كونكی *bou ghïunki* (that of day, to-day's), دونكی *dounki* (yesterday's, that of yesterday), صباحكی *sabahki* (that of the morning, or the morning's), بو كونكی غزته *bou ghïunki ghazéta* (to-day's newspaper), دونكی حوادث *dounki hawadiss* (yesterday's news).

152. کی *ki* and کيلر *kiler* never vary in their pronunciation for the sake of euphony.

EXERCISE IV.

Who is your friend (دوست *dost*)? Whom did you (كوردكز *gheurdunuz*) see? My father and brother are ill (كيفسز *kéifsiz*). What is your name (اسم *issm*)? This is my own house. Whose house is that? It is my brother's. These flowers are all pretty. Which of them do you prefer (ترجيح ايدرسكز *terjih edérsinis*)? Give me your knife (بيچاق *bïchâk*) and take (ال *âl*) mine. My knife is sharper (كسكين *kesskin*) than yours. What is the name of your ship? What do you (استرسكز *isstersiniz*) want? He wrote (يازدی *yâzdï*) a letter (مكتوب *mektoub*)

to his mother (انا *ana*). What sort of a man is the Professor? He is more learned (معلوماتلی *maloumatlí*) than I. You are taller than he. Have you read to-day's newspaper? Do you know what is in the box? Do you know the name of this? What is that? Who is that lady (حانم *hanim*)?

The Relative Pronoun.

153. In one sense there is no relative pronoun in the original Turkish equivalent to who, which, or that. In English such relatives are always accompanied by a verb, and in Turkish the active or passive participle of the verb expresses both the relative and the verb. This is one of the most curious peculiarities of the Turkish language, and one which foreigners find great difficulty in mastering. Thus, the man who writes is expressed by یازان ادم *yazan âdâm*, literally, the writing man; the man you saw, کوردیکز ادم *ghieurduyunuz âdâm*, literally, the your having seen man, &c. Still, in vulgar Turkish, the Persian relative pronoun که *ki* (who, which, that) is often used, and the above sentences would be rendered thus, ادم که یازار *âdâm ki yazar* (the man who writes), ادم که انی کوردکز *âdâm ki ani ghieurdunuz* (the man whom you saw, literally, the man who (him) you saw). This way of speaking or writing, although understood, is extremely inelegant, and quite contrary to the spirit of the Turkish language. To express the dative, genitive, accusative, and ablative, those cases of the pronoun اول are added, and hence که may be said to be declinable as follows:—

که *ki*, who, which, that.

Singular.		Plural.	
Nom.	که *ki*, who, which, that	که *ki*, who, which, that	
Gen.	که انك *ki onoun*, of whom, of which, whose	که انلرك *ki onlarïn*, whose, of whom, of which	
Dat.	که اکا *ki ana*, to whom, to which	که انلره *ki anlara*, to whom, to which	
Acc.	که انی *ki onou*, whom, which, that	که انلری *ki anlarï*, who, which, that	
Abl.	که اندن *ki ondan*, from whom, from which	که انلردن *ki anlardan*, from whom, from which	

CHAPTER V.

THE VERB.

154. In Turkish the verbs are of two kinds, simple and compound. When simple they are of Turkish origin, when compound they consist of some Arabic or Persian word and one of the auxiliaries ايتمك *etmek*, ايلمك *éilémek*, or قيلمق *kĭlmak* (all meaning "to do" or "make"), or اولمق *olmak* (to be, or to become).

The Turkish Infinitive.

155. The simple Turkish infinitives always end either in مك *mek* or مق *mak*, as اوقومق *okoumak* (to read), كلمك *ghelmek* (to come), سومك *sevmek* (to love), &c. If you remove this termination مك or مق, you have the root of the verb, which is also the second person singular of the imperative. Example, يازمق *yazmak* (to write), ياز *yaz* (write thou); يوزمك *yuzmek* (to swim), يوز *yuz* (swim thou); كلمك *ghelmek* (to come), كل *ghel* (come thou); سومك *sevmek* (to love), سو *sev* (love thou).

156. By adding to the root of the verb the termination مكلك *meklik* or مقلق *maklik*, or مه *mé*, two other substantive infinitives or verbal nouns are obtained. Example:—

سومك *sevmek*, to love.
سومكلك *sevmeklik*, to love, loving or the action of loving.
سومه *sevmé*, to love, loving or the action of loving.

157. By putting م *mé* or ما *ma* between the root of the verb and the termination the negative form of the verb is obtained. Example, كلمك *ghelmek* (to come), كلممك *ghelmémek* (not to come); سومك *sevmek* (to love), سوممك *sevmémek* (not to love); يازمق *yazmak* (to write), يازمامق *yazmamak* (not to write).

158. The infinitive forms given above (see 156) can all be declined like substantives when used as such, but they have no plural, and the first form ending in مك or مق has no genitive.

First Form.

Nom.	سومك	*sevmek*, to love, loving
Gen.		Wanting
Dat.	سومكه	*sevméyé*, to love, to loving
Acc.	سومكى	*sevméyi*, to love, loving
Nom.	يازمق	*yazmak*, to write
Gen.		Wanting
Dat.	يازمغه	*yazmagha*, to write, to writing
Acc.	يازمغى	*yazmaghï*, to write, writing

Second Form.

Nom.	سومكلك	*sevmeklik*, to love, loving, or the action of loving
Gen.	سومكلكك	*sevmekliyin*, of loving, &c.
Dat.	سومكلكه	*sevmekliyé*, to loving
Acc.	سومكلكى	*sevmekliyi*, loving
Nom.	ياپمقلق	*yapmaklïk*, to do, doing, or the action of doing
Gen.	ياپمقلغك	*yapmaklïghïn*, of doing, &c.
Dat.	ياپمقلغه	*yapmaklïgha*, to doing
Acc.	ياپمقلغى	*yapmaklïghï*, doing

Third Form.

Nom.	كلمه	*ghelmé*, to come, coming, or the action of coming
Gen.	كلمانك	*ghelménin*, of coming
Dat.	كلميه	*ghelméyé*, to coming
Acc.	كلمه‌يى	*ghelméyi*, coming
Nom.	يازمه	*yazma*, to write, writing, or the action of writing
Gen.	يازمانك	*yazmanïn*, of writing
Dat.	يازميه	*yazmaya*, to writing
Acc.	يازمه‌يى	*yazmayï*, writing.

159. The two substantive infinitive forms or verbal nouns ending in مكلك *meklik*, مقلق *maklik*, or مه *mé* can take the possessive affixes after them. Example:—

1st person singular	سومكلكم	*sevmekliyim*, my loving
2nd ,,	سومكلكك	*sevmekliyin*, thy loving
3rd ,,	سومكلكى	*sevmekliyi*, his, her, or its loving

1st person plural	سومكلكمز	*sevmekliyimiz*, our loving
2nd „	سومكلكز	*sevmekliyiniz*, your loving
3rd „	سومكلكلرى	*sevmeklikleri*, their loving
1st person singular	ياپمقلغم	*yapmaklĭghĭm*, my doing
2nd „	ياپمقلغك	*yapmaklĭghĭn*, thy doing
3rd „	ياپمقلغى	*yapmaklĭghi*, his, her, or its doing
1st person plural	ياپمقلغمز	*yapmaklĭghĭmĭz*, our doing
2nd „	ياپمقلغكز	*yapmaklĭghĭnĭz*, your doing
3rd „	ياپمقلرى	*yapmaklarĭ*, their doing
1st person singular	سومام	*sevmém*, my loving
2nd „	سومماك	*sevmén*, thy loving
3rd „	سومسى	*sevméssi*, his, her, or its loving
1st person plural	سوممز	*sevmémiz*, our loving
2nd „	سومكز	*sevménix*, your loving
3rd „	سوملرى	*sevméleri*, their loving
1st person singular	قازمام	*kâzmam*, my digging
2nd „	قازمالك	*kâzman*, thy digging
3rd „	قازماسى	*kâzmassĭ*, his, her, or its digging
1st person plural	قازمامز	*kâzmamĭz*, our digging
2nd „	قازمكز	*kâzmanĭz*, your digging
3rd „	قازملرى	*kâzmalarĭ*, their digging.

The Causal Form of the Verb.

160. By adding در *or* ت to the root of a verb another verb is formed of a *causal* nature, or if the original verb be passive it is made active. Example, يازمق *yazmak* (to write), يازدرمق *yazdĭrmak* (to cause some one else to write); باقمق *bâ[illegible]ak* (to look), باقدرمق *bâkdĭrmak* (to cause some one to look); سونمك *[illegible]k* (to rejoice), سوندرمك *sevindirmek* (to cause to rejoice). ت [illegible] the roots of the verb end with a vowel. Example, اريمك *eri[illegible]k* (to [illegible]t), اريتمك *eritmek* (to cause to melt); سويلمك *suwéylémek* ([illegible]), سويلتمك *suwéyletmek* (to cause to speak). ديمك *démek* (to [illegible]), قومق *komak* (to put, place), and يمك *yémek* (to eat) are exceptions, as they make ديدرمك *dédirmek*, قودرمق *kodourmak*, and يدرمك *yédirmek*.

ت is also used when the root of the original verb ends either in ل or ر, if the root contain more than two consonants. Example, كتورمك *ghettirmek* (to bring), كتورتمك *ghettirtmek* (to cause some one else to bring); اينجلمك *injelmek* (to grow thin), اينجلتمك *injeltmek* (to cause some one to grow thin); ترلمك *térlémek* (to perspire), ترلتمك *terletmek* (to cause to perspire).

161. There are some verbs, however, which do not follow these rules, such as—

كچمك	*gechmek*, to pass	كچرمك	*gechirmek*, to cause to pass
بتمك	*bitmek*, to finish, to grow	بتورمك	*bitirmek*, to finish, to cause to grow
قاچمق	*kâchmak*, to run away	قاچرمق	*kâchîrmak*, to cause to run away
قالقمق	*kâlkmak*, to get up	قالديرمق	*kâldîrmak*, to remove
شاشمق	*shashmak*, to be astonished	شاشرمق	*shashîrmak*, to astonish
اوچمق	*ouchmak*, to fly	اوچورمق	*ouchourmak*, to cause to fly
ياتمق	*yatmak*, to lie down	ياترمق	*yatîrmak*, to cause to lie down
چيقمق	*chîkmak*, to go or come out	چيقارمق	*chîkarmak*, to cause to go or come out
كورمك	*gheurmek*, to see	كوسترمك	*ghiusstermek*, to show
ايچمك	*ichmek*, to drink	ايچرمك	*ichirmek*, to cause to drink
قوپمق	*kopmak*, to break (*v.n.*)	قوپارمق	*koparmak*, to break (*v.a.*)
ارتمق	*artmak*, to increase (*v.n.*)	ارترمق	*artîrmak*, to increase (*v.a.*)
باتمق	*bâtmak*, to sink (*v.n.*)	باترمق	*bâtîrmak*, to cause to sink
پشمك	*pishmek*, to cook (*v.n.*)	پشرمك	*pishirmek*, to cook (*v.a.*)
دوشمك	*dushmek*, to fall	دوشرمك	*dushurmek*, to cause to fall
طوغمق	*doghmak*, to be born	طوغرمق	*doghourmak*, to give birth to
اوكرنمك	*eughrenmek*, to learn	اوكرتمك	*eughretmek*, to teach
دويمق	*douïmak*, to feel, to hear	دويورمق	*douyourmak*, to cause to feel or hear.

162. An active verb, or a verb which has been converted into one, according to the above rule, may become doubly and even triply active or causal by adding ت to those which had taken در, and در to those which had taken ت. Example:—

اوطورمق *otourmak*, to sit	سومك *sevmek*, to love
اوطورتمق *otourtmak*, to cause to sit	سودرمك *sevdirmek*, to cause to love
اوطورتدرمق *otourtdourmak*, to cause to cause to sit	سودرتمك *sevdirtmek*, to cause to cause to love.

Reflective and Passive Verbs.

163. A verb is made either reflective or passive by the addition of ن to the root. Example, اوقومق *okoumak* (to read), اوقونمق *okounmak* (to be read); يمك *yémek* (to eat), ينمك *yénmek* (to be eaten); قومق *komak* (to place), قونمق *konmak* (to be placed); بولمق *boulmak* (to find), بولنمق *boulounmak* (to find one's self).

164. Passive verbs are formed by adding ل or ن to the root of a primitive verb. Example, اورمق *wourmak* (to strike), اورلمق *wouroulmak* (to be struck); سومك *sevmek* (to love), سولمك *sevilmek* (to be loved); اتمق *âtmak* (to throw), اتلمق *âtĭlmak* (to be thrown), &c. ن is used when the root of the primitive verb ends in a vowel or ل. Example, اوقومق *okoumak* (to read), اوقونمق *okounmak* (to be read).

165. Reciprocal verbs are made by adding ش to the root of a primitive verb. Example, سومك *sevmek* (to love), سوشمك *sevishmek* (to love one another); كورمك *gheurmek* (to see), كورشمك *gheurushmek* (to see one another); سويلمك *suwéylémek* (to speak), شويلشمك *suwéyleshmek* (to speak to one another).

The Negative Potential Verbs.

166. Verbs expressing impossibility or incapability are formed by introducing ز or ا before the م *mé* or ما *ma* of negative verbs.* Example, يازمق *yazmak* (to write), يازمامق *yazmamak* (not to write), يازەمق *yazamamak* (not to be able to write); كلمك *ghelmek* (to come), كلممك *ghelmémek* (not to come), كلەممك *ghelémemek* (not to be able to come). If the root of the verb end in a vowel sound, then يە is added to it instead of ز, for the sake of euphony. Example, ترلەمك *terlémek* (to perspire), ترلەيەممك *terléyémemek* (not to be able to perspire).

167. If the root of the verb from which the impossible form is taken end in ت that letter becomes د in the impossible verb. Example, ايتمك *etmek* (to do), ايدەممك *edémemek* (not to be able to do).

168. The derivation of Turkish verbs will be seen at a glance from the following table.

* See 157.

Table of the Derivation of Turkish Verbs.

Active	سومك	*sevmek*, to love
„ **Negative**	سوممك	*sevmemek*, not to love
„ **Impossible**	سوه‌ممك	*sevémemek*, not to be able to love
Causal	سودرمك	*sevdirmek*, to cause to love
„ **Negative**	سودرممك	*sevdirmemek*, not to cause to love
„ **Impossible**	سودره‌ممك	*sevdirémemek*, to be unable to cause to love
Passive	سولمك	*sevilmek*, to be loved
„ **Negative**	سولممك	*sevilmemek*, not to be loved
„ **Impossible**	سوله‌ممك	*sevilémemek*, not to be able to be loved
Causal	سولدرمك	*sevildirmek*, to cause to be loved
Reflective	سونمك	*sevinmek* (to love one's self), to be delighted
„ **Negative**	سونممك	*sevinmemek*, not to be delighted
„ **Impossible**	سونه‌ممك	*sevinémemek*, not to be able to be delighted
Causal	سوندرمك	*sevindirmek*, to cause to be delighted
„ **Negative**	سوندرممك	*sevindirmemek*, not to cause to be delighted
„ **Impossible**	سوندره‌ممك	*sevindirémemek*, to be unable to cause to be delighted
Reciprocal	سوشمك	*sevishmek*, to love one another
„ **Negative**	سوشممك	*sevishmemek*, not to love one another
„ **Impossible**	سوشه‌ممك	*sevishémemek*, not to be able to love one another
Passive	سوشلمك	*sevishilmek*, to be loved mutually
„ **Negative**	سوشلممك	*sevishilmemek*, not to be loved mutually
„ **Impossible**	سوشله‌ممك	*sevishilémemek*, not to be able to be loved mutually
Causal	سوشدرمك	*sevishdirmek*, to cause to love mutually.

169. All these derived verbs are conjugated in the same way as the primitive verb.

How to Express "to be able" in Turkish.

170. To be able to do an action is expressed by the verb بلمك *bilmek* (to know) put after the root of any verb with *s* joined on to it. Thus:—

يازه بلمك *yaza bilmek* (to be able to write, to know how to write); يوزه بلمك *yuzé bilmek* (to be able to swim, to know how to swim).

171. If the last letter of the root of the verb have a vowel sound يه is added to it instead of *s*. Example, اوقويه بلمك *okouya bilmek* (to be able to read), سويليه بلمك *suwéyléyé bilmek* (to be able to speak). The negative of this formation is not used, as there is a special form to express impossibility (see 166).

172. The meaning of the negative form is, of course, in general perfectly clear, but the negative form of the causal verbs, besides its ordinary signification, sometimes expresses prohibiting or preventing the action being done. Thus سوندرممك *sevindirmemek* means not only "not to cause to rejoice," but also "to prevent some one from rejoicing."

173. All verbs are not capable of all the forms given above. The auxiliary verb ايلهمك *éïlémek* (to do), for example, can only make ايلمامك *éïlémemek* (not to do) the negative, and ايليهمامك *éïléyémemek* (not to be able to do) the impossible form.

The Moods of the Verb.

174. In Turkish the verb has six moods: the infinitive, the indicative, the necessitative, the optative, the conditional, and the imperative. The infinitive, the indicative, and the imperative are the same as in all languages, but the necessitative, optative, and conditional are peculiar to Turkish.

175. The necessitative states than an action *must* or *ought* to take place. Example, يازملييم *yazmalïyïm* (I must write, I ought to write, I am to write); يازمليديم *yazmâlï yidim* (I was obliged to write, it was necessary for me to write, or I ought to have written).

176. The optative indicates wishing or desiring, and corresponds to the subjunctive in European languages. Example, يازه *yaza* (that he may write), يازه‌يدى *yazaydi* (that he might write); كاشكه بله‌يدم *keshké biléydim* (oh! that I knew!) كاشكه كيده‌يدى *keshké ghidéydi* (oh! that he would go!)

177. The conditional states the condition on which another action takes place, has taken place, or will take place. Example, كلسه ممنون اولورم *ghelsé memnoun olouroum* (if he come I shall be glad); زنكين اولسه‌ايدم ممنون اولور ايدم *zenghïn olsayidim, memnoun olour oudoum* (if I were rich I would be glad).

Conjugation of a Turkish Verb.

178. All Turkish verbs are conjugated in the same way, there being no irregular verbs, except the defective verb "to be;" but there are certain modifications required by the laws of euphony which hold good in the inflexions of verbs as in other things. We subjoin the verb اچمق *achmak* as a model of the conjugation of all verbs:—

Infinitive Mood.

اچمق *achmak* (to open).

Indicative Mood.

Present Tense.

Singular.	Plural.
اچیورم *achïyorïm*,* I am opening†	اچیورز *achïyorïz*,* we are opening
اچیورسن *achïyorsïn*,* thou art opening	اچیورسکز *achïyorsïnïz*,* you are opening
اچیور *achïyor*, he, she, or it is opening	اچیورلر *achïyorlar*, they are opening

Imperfect.

اچیور ایدم *achïyor idim*,‡ I was opening	اچیور ایدك *achïyor idik*, we were opening
اچیور ایدك *achïyor idin*, thou wast opening	اچیور ایدکز *achïyor idiniz*, you were opening
اچیور ایدی *achïyor idi*, he, she, or it was opening	اچیور ایدیلر *achïyor idilér*, they were opening

Aorist.

اچارم *acharïm*, I open (habitually), I shall open	اچارز *acharïz*, we open, or will open
اچارسن *acharsïn*, thou openest, thou wilt open	اچارسکز *acharsïnïz*, you open, or will open
اچار *achar*, he, she, or it opens, or will open	اچارلر *acharlar*, they open, or will open

* Also pronounced *achïyoroum*, *achïyorsoun*, *achïyorouz*, *achïyorsounouz*.

† Or I open, thou openest, &c. (but not habitually).

‡ Or اچیوردم *achïyordïm*, اچیوردك *achïyordïn*, اچیوردی *achïyordï*, &c.

Past Habitual.

Singular.	Plural.
اچارایدم *achar-idim*,* I used to open, or I would open, or would have opened	اچارایدك *achar-idik*, we used to open, or would open, or would have opened
اچارایدك *achar-idin*, thou usedst to open, or would open, or would have opened	اچارایدكز *achar-idinïz*, you used to open, or would open, or would have opened
اچارایدی *achar-idi*, he used to open, or would open, or would have opened	اچارلر ایدی *acharlar-idi*, they used to open, or would open, or would have opened

Perfect.

اچدم *achdïm*, I opened, did open, or have opened†	اچدق *achdïk*, we opened, did open, or have opened
اچدك *achdïn*, thou openedst, did open, or hast opened	اچدكز *achdïnïz*, you opened, did open, or have opened
اچدی *achdï*, he, she, or it opened, did open, or has opened	اچديلر *achdïlar*, they opened, did open, or have opened

* Or اچاردم *achardïm*, اچاردك *achardïn*, اچاردی *achardï*, &c.

† "I have opened, thou hast opened," &c., are generally considered to correspond to another form which we give below; but this form can only be used correctly when there is doubt or uncertainty, and when the speaker means to state that he believes what he says, but cannot vouch for it.

اچمشم *achmïshïm*, I have opened	اچمشز *achmïshïz*, we have opened
اچمشسن *achmïshsïn*, thou hast opened	اچمشسكز *achmïshsïnïz*, you have opened
اچمش *achmïsh*, or اچمشدر *achmïshdïr*, } he, she, or it has opened	اچمشلر *achmïshlar*, they have opened.

Hence كلمش *ghelmïsh* should not be translated "He has come," but "He has come, I believe," &c. كتمش *ghitmish* means not "He has gone," but "I think he has gone, but I cannot vouch for it," and so forth. In fact, the syllable مش *mish* or ايمش *imish*, added to any tense or person of the indicative or necessitative moods, makes the statements doubtful, the speaker intending to convey the idea that what he asserts is only hearsay. Example, اچه جقمش *achajakmïsh* (he will open, it is said), اچملولر مش *achmalïlar ïmïsh* (they ought to open, it is said).

Pluperfect.

Singular.	Plural.
اچديدم *achdidim*, I had opened*	اچديدك *achdidik*, we had opened
اچديدك *achdidin*, thou hadst opened	اچديدكز *achdidiniz*, you had opened
اچديدى *achdidi*, he, she, or it had opened	اچديديلر *achdidilar*, they had opened

or,

اچدم ايدى *achdĭm idi*, I had opened	اچدق ايدى *achdĭk idi*, we had opened
اچدك ايدى *achdĭn idi*, thou hadst opened	اچدكز ايدى *achdĭnĭz idi*, you had opened
اچدى ايدى *achdĭ idi*, they had opened	اچديلر ايدى *achdĭlar idi*, they had opened

Future.

اچه‌جغم *achajaghĭm*, I shall or will open	اچه‌جغز *achajaghĭz*, we shall or will open
اچه‌جقسن *achajaksĭn*, thou shalt or wilt open	اچه‌جقسكز *achajaksĭnĭz*, you shall or will open
اچه‌جق *achajak*, he, she, or it shall or will open	اچه‌جقلر *achajaklar*, they shall or will open

Past Future.

اچه‌جق ايدم *achajak idim*, I was about to open	اچه‌جق ايدك *achajak idik*, we were about to open
اچه‌جق ايدك *achajak idin*, thou wast about to open	اچه‌جق ايدكز *achajak idiniz*, you were about to open
اچه‌جق ايدى *achajak idi*, he, she or it was about to open	اچه‌جقلر ايدى *achajakler idi*, they were about to open

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* The pluperfect is also expressed sometimes as follows:—

اچمش ايدم *achmĭsh idim*, I had opened	اچمش ايدك *achmĭsh idik*, we had opened
اچمش ايدك *achmĭsh idin*, thou hadst opened	اچمش ايدكز *achmĭsh idiniz*, you had opened
اچمش ايدى *achmĭsh idi*, he, she, or it had opened	اچمش ايديلر *achmĭsh idiler*, they had opened

Necessitative Mood.

Aorist.

Singular.		Plural.	
اچملويم	*achmalīyĭm*, I must open, or ought to open, or am to open	اچملوايز	*achmalīyĭz*, we must open, or ought to open, or are to open
اچملوسن	*achmalīsĭn*, thou must open, or ought to open, or art to open	اچملوسكز	*achmalīsĭnĭz*, you must open, or ought to open, or are to open
اچملو	*achmalī*, he, she, or it must open, or ought to open, or is to open	اچملولر	*achmalīlar*, they must open, or ought to open, or are to open

Past.

اچملوايدم	*achmalīyĭdīm*, I ought to have opened; it was necessary that I opened	اچملوايدك	*achmalīyĭdīk*, we ought to have opened; it was necessary that we opened
اچملوايدك	*achmalīyĭdīn*, thou ought to have opened; it was necessary that thou openedst	اچملوايدكز	*achmalīyĭdīnĭz*, you ought to have opened; it was necessary that you opened.
اچملوايدى	*achmalīyĭdī*, he ought to have opened; it was necessary that he opened	اچملولرايدى	*achmalilarĭdī*, they ought to have opened; it was necessary that they opened

Optative Mood.*

Present.

اچەيم	*achayĭm*, that I may open	اچەايز	*achayĭz*,† that we may open
اچە سن	*acha sĭn*, that thou mayest open	اچە سكز	*acha sĭnĭz*, that you may open
اچە	*acha*, that he, she, or it may open	اچەلر	*achalar*, that they may open

* Used frequently also instead of the imperative; thus, اچەسن *acha sin* means often "open" (thou), as well as "that thou mayest open."

† Or اچالم *achalĭm*.

Past.

Singular.	Plural.
اچەايدم *achaydĭm*, that I had opened, or might open	اچەايدك *achaydĭk*, that we had opened, or might open
اچەايدك *achaydĭn*, that thou hadst opened, or might open	اچەايدكز *achaydĭnĭz*, that you had opened, or might open
اچەايدى *achaydĭ*, that he, she, or it had opened, or might open	اچەايديلر *achaydilér*, that they had opened, or might open

Conditional Mood.

Aorist.

اچسم *achsam*, if I open	اچسق *achsak*, if we open
اچسك *achsan*, if thou openest	اچسكز *achsanĭz*, if you open
اچسە *achsa*, if he, she, or it open	اچسەلر *achsalar*, if they open

Past.

اچسيدم *achsaydĭm*, if I opened, or had opened	اچسيدق *achsaydĭk*, if we opened, or had opened
اچسيدك *achsaydĭn*, if thou openedst, or hadst opened	اچسيدكز *achsaydĭnĭz*, if you opened, or had opened
اچسيدى *achsaydĭ*, if he, she, or it opened, or had opened	اچسيديلر *achsaydĭlar*, if they opened, or had opened

Imperative Mood.

	اچالم *achalĭm*, let us open
اچ *ach*, or اچك *achĭn*, open thou	اچكز *achĭnĭz*, open you
اچسون *achsĭn*, let him, her, or it open	اچسونلر *achsĭnlar*, let them open

Participles.

Active.

Present.

اچان *achan*,* opening, who or which opens, opened, or will open.

* Used both as an adjective and a noun.

Aorist.

اچار *achar*, opening, who or which opens habitually, or will open.

Past.

اچمش *achmīsh*, who or which has opened.

Perfect.

اچدق *achdīk*, who or which has opened.

Future.

اچهجق *achajak*, who or which will open.

PASSIVE.

Aorist.

اچدق *achdīk*, who or which is or has been opened.

Future.

اچهجق *achajak*, who or which will be opened.

Verbal Nouns.

اچمه *achma*, opening, the act of opening
اچدق *achdīk*, the act of having opened
اچهجق *achajak*, the act of being about to open

Gerunds.

اچوب *achīp*, opening, having opened
اچهرق *acharak*, opening, continuing to open
اچیجق *achījak*, } as soon as opening, or on opening
اچینجه *achīnjé*, }
اچه اچه *acha acha*, by opening and opening, or repeatedly opening
اچمغین *achmaghīn*, by reason of opening
اچهلو *achalī*, since opening.

Remarks on the Formation of the Tenses and their Value.

179. The characteristic sign of *present of the indicative* is the syllable یور, which, added to the root of the verb, makes the third person singular of this tense. By simply adding م من ایز سکز and لر to this the other persons are obtained. If the root of the verb end in ت it generally changes into د.

Example, كيتمك *ghitmek* (to go), كيديور *ghidiyor* (he goes); يراتمق *yérâtmak* (to create), يراديور *yérâdĭyor* (he creates). This tense is often called by English grammarians the present progressive or second present tense. It indicates that the action is going on at the present moment, while one is speaking; whereas the aorist of the indicative indicates that the action is going on but is not over, and is habitual. Hence the aorist of the indicative has often been regarded as the present tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future. Thus, يازيورم *yazĭyorĭm* means "I write at the present moment, I am writing"; whereas يازارم *yazarĭm* means, "I write in general as a habit," or it conveys a promise, and then corresponds to, "I will write."

180. The characteristic sign of the *aorist of the indicative* is the letter ر added to the root of the verb, which forms the third person singular. The other persons are then formed by simply adding لر and سكز ايز سن م. The vowel sound between the ر and the root of the verb varies, being either *a, â, é, ou, eu, u, i* or *ĭ*, and can only be learnt by practice or from a good dictionary, such as Redhouse's, which gives the aorist of each verb with the infinitive. Example, كلمك *ghelmek* (to come), كلور *ghelir* (he comes), كلورم *ghelirim* (I come); قيرمق *kĭrmak* (to break), قيرار *kĭrar* (he breaks), قيرارسكز *kĭrarsĭnĭz* (you break); بلمك *bilmek* (to know), بلور *bilir* (he knows), بلورم *bilirim* (I know); ويرمك *vermek* (to give), ويرر *vérir* (he gives), ويررسكز *vérirsiniz* (you give). If the root of this verb end in ت, that letter generally becomes د in the aorist. Example, كتمك *ghitmek* (to go), كيدر *ghidér* (he goes), كيدرم *ghidérim* (I go), كيدرسكز *ghidérsiniz* (you go).

181. The *imperfect of the indicative* indicates that an action had taken place, but was not finished at a given moment. It is formed by adding دم ايدك ايدم ايدى ايدى in the singular, and ايدكز ايدك or ديلر دكز دك or دى دك in the plural, to the third person singular of the present tense. Example, يازيورايدى *yâzĭyoridi* (he was writing—then, at that particular time), كيديورايدك *ghidiyoridik* (we were going).

182. The *past habitual* corresponds to the *imparfait* and *conditionnel* tenses in French. It indicates that one was in the habit of doing an action formerly, or that one would do it on condition of something else happening. Thus, كلور ايدم *ghelir idim* signifies either, "I used to come," or, "I would come" (if something else happened). زنكين اولسه‌ايدم پك ممنون اولور ايدم

*zenghin olsaydim pek memnoun olour oudoum** (if I were rich I would be very glad).

183. The *perfect of the indicative* indicates that an action has taken place either a long time ago or quite lately. Hence it not only corresponds to our past tense in English, but to our compound tense formed with the past participle and the auxiliary verb "have." For example, كلدى *gheldi* not only means "he came," but also "he has come"; كزدى *ghézdi*, "he walked," and "he has walked." It may also sometimes be translated by our past formed with *did*. Example, يازديمى *yazdimi* (did he write?), يازدى *yazdi* (he did write). This tense is formed by appending دك دم ديلر دكز دك دى to the root of the verb. Example, قوكشمق *konoushmak*

* The particles which are used to express the different tenses of the verb are subject to the laws of euphony. Therefore *i* generally changes into *ou* when the predominant vowel is *ou* or *o*, and into *u* if the predominant vowel be *eu* or *u*. Thus اولورايدم is pronounced *olour-oudoum* (instead of *olour-idim*); اولدم *oldoum* (I became), اولدك *oldoun* (thou becamest), اولدى *oldou* (he became), اولدق *oldouk* (we became), اولدكز *oldounouz* (you became), اولديلر *oldoular* (they became), اولورم *olouroum* (I become or will become), اولورسن *oloursoun* (thou becomest), اولور *olour* (he becomes or will become), اولويورم *olouyoroum* (I am becoming), اولويورسن *olouyorsoun* (thou art becoming), اولويورز *olouyorouz* (we are becoming), اولويورسكز *olouyorsounouz* (you are becoming), اولويورلر *olouyorlar* (they are becoming). The other tenses are pronounced in a similar way, as اولورايدم *olour oudoum* (I became or would become or be), اولمش ايدى *olmoush oudou* (he had become or he had been). Other verbs the same, as يوريلورم *yoroulouroum* (I am fatigued or shall be fatigued), يوريلورسن *yoroulourson* (thou art fatigued or wilt be fatigued); اوكسوررم *euksururum* (I cough or will cough), اوكسررسكز *euksurursunuz* (you cough or will cough); بولمشيدم *boulmoushoudoum* (I had found), بولمشيدكز *boulmoushoudounouz* (you had found), بولورايدم *boulouroudoum* (I used to find or would find), بولكز *boulounouz* (find), بولسون *boulsoun* (let him find); كوررم *gheureurum* (I see), كوردم *gheurdum* (I saw), كوردى *gheurdu* (he saw), كورديلر *gheurduler* (they saw), كورمش *gheurmush* (he has seen—they say), كورمش ايسم *gheurmush ussém* or كوررسم *gheurursém* (if I see), كورردم *geururdum* (I would see). These euphonic changes are not different conjugations, and are best learnt by reading and speaking with a good teacher; and, although the laws of euphony given in a preceding chapter will serve generally as a guide and help, considerable latitude is allowed, giving rise often to slight differences of pronunciation, as, for instance, اچيورم *achïyorïm* and *achïyoroum*, which are both allowable.

(to talk), قونشدق *konoushdouk* (we talked); گولمك *ghiulmek* (to laugh), گولدم *ghiuldum* (I laughed).

184. The *pluperfect* is formed by adding دی or ایدی to the perfect. Example, گلدی ایدی *gheldi idi* (he had come).

185. The *future* corresponds to the future in English, with this difference that it simply asserts what will happen without making a promise, which is always expressed by the aorist. The third person singular of this tense is formed by adding جق or جك preceded by ı to the root of a verb. The other persons are then obtained by appending لر سكز ايز سن م to the third person singular. Example, اورمق *vourmak* (to strike), اورهجق *vourajak* (he will strike); كسمك *kessmek* (to cut), كسهجكم *kessejéyim* (I will cut), كسهجكز *kesséjéyiz* (we shall cut), &c. If the root of the verb end in ت it generally changes into د in this tense. Example, كتمك *ghitmek* (to go), كيدهجكم *ghidéjéyim* (I shall go); ايتمك *etmek* (to do), ايدهجكم *edéjéyim* (I shall do). In the first person singular and plural the ق changes into غ and the ك is pronounced like *y*, for the sake of euphony, as يازهجغم *yazajaghĭm* (I will write).

186. The *future past* of the indicative signifies that an action was going to take place in the past, present, or future. It is formed by adding دم ديلر دكز دك دى دك or ايدم, &c., to the third person singular of the future. Example, گلهجك ايدم *gheléjek-idim* (I was about to come), ياپهجق ايدى *yapajak-idi* (he was about to do it), اولهجك ايديلر *euléjek idiler* (they were about to die).

187. The characteristic sign of the *present of the necessitative* is ملو *méli* or *mali*, which, added to the root of the verb, forms the third person singular of this tense. The other persons are then obtained by adding سن ايم, &c. It serves to express a present necessity or duty. Example, بو كون چالشملوايم *bou ghiun châlĭshmalĭyĭm* (I must work to-day, or I ought to work to-day, or I am to work to-day).

188. The *past necessitative* expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act. It is formed by adding ايدك ايدم &c. to the root of the verb, with ملو added to it. Example, دون چالشملو ايدم *doun châlĭshmalĭyidim* (I ought to have worked yesterday, or I was compelled to work, or I was to work), محاربهيه گيتملو ايدكز *mouharebéyé ghitméliyidiniz* (you ought to have gone to the war, or you were obliged to go to the war, or you were to go to the war, or you should have gone to the war). It is the past tense of

"m ," which is wanting in English, and corresponds to the German *ste.*

189. The *present of the optative* serves to indicate a wish or desire that some action may be performed. Its characteristic sign is *s*, added to the root of the verb, which forms the third person singular, from which the other tenses are formed by the addition of لر سکز لم سن م. If the root of the verb end in ت, that letter most often changes into د in this tense. Example, کیدەیم *ghidéyim* (that I may go), کیدەلم *ghidélim* (let us go).

190. The past optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past. It is formed by adding ایدك ایدم &c. to the third person singular of the present optative. Example, کاشکه کلەایدی *keshké gheléydi* (Oh, that he would come, or might come!), کاشکه ترکچه بلەایدم *keshké turkché biléydim* (Oh, that I knew Turkish! or, Oh, that I had known Turkish!).

191. The characteristic sign of the optative, *s é*, is pronounced like *a* when the verb is composed of hard letters, and sometimes even it is replaced by an *élif*. Example, اچالم instead of اچەلم *achalïm* (let us open), اولا instead of اوله *ola* (it may be). Sometimes even the *s* and ا are omitted altogether. Example, کسیدی *kesséydi* (that he might cut); اچیدم *achaydïm* (that I might open), اچیدق *achaydïk* (that we might open).

192. The *present or aorist of the conditional* states the condition on which some other action takes place or will take place. Example, کلسه بن کیدرم *ghelsé ben ghiderim* (if he come, I shall go); هوا کوزل ایسه گزرم *hava ghiuzel issé ghézerim* (if the weather be fine, I shall take a walk). It is formed by adding گرسق سه سن سم or لر to the root of the verb.

193. The past conditional states the condition on which, if something had happened, some other action would have taken, or would take place still. It casts doubt on the performance of some condition in the past, present, or future. Example, کلسەایدی گزر ایدم *ghelséydi ghézér idim* (if he came, I would take a walk); یاپسیدی بن دخی یاپار ایدم *yapsaydï ben dakhi yapar idim* (if he did it, I would do it also). The past and present conditional correspond to the present and past subjunctive in European languages. The preposition "if" is, so to speak, included in this mood, but it can and is often used together with it. Example, اگر زنگین اولسەایدم کتابلر الور ایدم *eyer zenghin olsaydim kitâblar âlïr idim* (if I were rich I would buy books). The conditional mood is often used for the optative; thus, کلسیدی

ghelséydi is the same as كليدى ***gheléydi*** (Oh, that he would come, or that he had come!) The past conditional is formed by adding ايدك ايدم ايدى &c. to the third person singular of the present conditional.

The Number and Person of the Verb.

194. Verbs, like nouns, have two numbers, the singular and the plural. They have three persons, which remain invariable, whatever may be the gender of the nominative.

The persons of each number are formed from the third person singular, to which certain endings are added.

The *first person singular* of *all tenses* is formed by adding م or يم to the third person singular. If the third person singular end with a ى or a *s*, the ى is always left out, and the *s* left out or retained at pleasure. Example, يازار *yazar* (he writes), يازارم *yazarĭm* (I write); اتايور *âtâyĭor* (he is throwing), اتايورم *âtâyĭorĭm* (I am throwing); يازدى *yazdĭ* (he wrote), يازدم *yazdĭm* (I wrote); اتاردى *âtar idi* (he used to throw, or would throw), اتار ايدم *âtâr idim* (I used to throw, or would throw); اتسه *âtsa* (if he throw), اتسم or اتسهم *atsam* (if I throw).

195. In the first person singular of the optative, the م is sometimes preceded by a ى. Example, كيدهم or كيدهيم *ghidéyim* (that I go), كلهيم or كلهم *gheléyim* (that I come).

196. In the *first person singular of the indicative mood of the negative or impossible form* of a verb, the ز of the third person singular is generally omitted, but it is occasionally retained, and always so in the interrogative. Example, يازمز *yazmaz* (he does not write), يازمم *yazmam* (I do not write), or, more rarely, يازمزم *yazmazim* (I do not write), يازمزميم *yazmazmĭyĭm* (do I not write?); سويلمز *suwéyléméz* (he does not speak), سويلمم *suwéylémem* or سويلمزم *suwéylémazim* (I do not speak), سويلمزميم *suwéylémézmiyim* (do I not speak?)

197. The *second person singular* is formed by adding سن to the third person singular; but if the third person end with دى or سه, a surd ت (pronounced like *n*) is appended instead. In this case the ى is always left out, and the *s* can be omitted or retained. Example, كيدر *ghider* (he goes), كيدرسن *ghidersin* (thou goest); كليور *ghelior* (he comes), كليورسن *gheliorsin* (thou comest); كيتدى *ghitdi* (he went), كيتدك *ghitdin* (thou wentest); كيتسه *ghitsé* (if he go), كيتسهم *ghitsém* (if I go), or كتسك *ghitsen* (if thou go).

198. The *second person singular of the imperative* is an exception to this rule, for it consists simply of the root of the verb, without any addition. Example, يابمق *yapmak* (to do, to make), ياپ *yap* (do, make); قاچمق *kâchmak* (to run away), قاچ *kâch* (run away).

199. There is another form of the imperative second person singular which is used to give greater force or emphasis to the command. It consists of the root of the verb with a surd ك *n* added to it. Example, ياپك *yapĭn* (do it, then); قاچك *kâchĭn* (run away, then, or do run away); يازك *yazĭn* (do write).

200. If the root of the verb end in a vowel, يك is added instead of ك to form the emphatic imperative. Example, باشلا *bâshla* (begin thou), باشلايك *bâshlayĭn* (do thou begin).

201. The *first person plural* is obtained by adding ز or يز to the third person singular; but if the latter end in دى or سه, then ق or ك (according as it is a verb containing hard or soft letters) is employed, in which case the ى is always left out, and the *s* sometimes. Example, چكر *cheker* (he draws), چكرز *chekeriz* (we draw), چكدى *chekdi* (he drew), چكدك *chekdik* (we drew), چكسه *cheksé* (if he draw), چكسك or چكسەك *cheksek* (if we aw).

202. In the present of the indicative of the negative and impossible forms the general rule is occasionally followed for forming the first person plural, and it is always in the interrogative; but in general the ز of the third person singular is omitted, and the يز then added. Example, يازمز *yazmaz* (he does not write), يازميز *yazmayiz* (we do not write), instead of يازمزايز *yazmaziz*, rarely used; يازمزميز *yazmazmiyiz* (do we not write?); كسەمز *kessémaz* (he cannot cut), كسەميز *kesséméyiz* (we cannot cut), كسەمزميز *kessémazmiyiz* (cannot we cut?)

203. The *first person plural* of the *imperative* is exceptional. It is formed by adding a *s* (pronounced *a* or *é* according as the preceding letters are hard or soft) to the root of the verb, if that end in a consonant, and also the syllable لم; but if the root of the verb end with a vowel sound then a ى is put before the *s*. Example, كل *ghel* (come), كلەلم *ghelélim* (let us come); چق *chĭk* (go out), چقەلم *chĭkâlĭm* (let us go out); چالش *châlĭsh* (work, study), چالشەلم *châlĭshâlĭm* (let us work, study); باشلا *bâshla* (begin), باشلايەلم *bâshlayalĭm* (let us begin); سويله *suweylé* (speak, talk), سويليەلم *suwéylévélim* (let us speak, talk).

204. In the *present of the optative* the vowel و is sometimes prefixed to ز of the first person plural. Example, اولاوز instead of اوله‌یز *olayïz* (that may be); قیلاوز instead of قیله‌یز *kïlâyïz* (that we may make).

205. The *second person plural* is formed by adding سکز *seniz* to the third son singular; but if that end in دی or سه, کز is used instead, in which e ی and *s* can be omitted. Example, چقار *chïkar* (he goes out), چقارسکز *kârsïnïz* (you go out), چقه *chïka* (that he may go out), چقه‌سکز *chïka-ïz* (that you may go out), چقدی *chïkdï* (he went out), چقدکز *chïkdïnïz* u went out).

206. The *second person plural* of the imperative is irregular, for it is med by adding کز to the root of the verb, or یکز if the root end in a vowel nd. Example, یاپ *yap* (make thou), یاپکز *yapiniz* (make you); باشلا *hla* (begin thou), باشلایکز *bâshlayïnïz* (begin you).

207. The *third person plural* is always formed by adding لر to the third son singular. Example, چقار *chïkâr* (he goes out), چقارلر *chïkârlar* (they out), چقدی *chïkdï* (he went out), چقدیلر *chïkdïlar* (they went out); ایتدی *etdi* (he did), ایتدیلر *etdilér* (they did); چقسه *chïksa* (if he go out), چقسه‌لر *chïksalar* (if they go out), چقسون *chïksïn* (let him go out), چقسونلر *ksïnlar* (let them go out).

208. The syllable لر in the compound tenses may either precede or follow termination دی or ایدی. Example, سوردی *severdi* (he loved), سورلرایدی *erler idi* or سور ایدیلر *sever idiler* (they loved).

EXERCISE V.

I will make him write. He writes. I wrote. You wrote. I walk (یوریمك *umek*). I shall walk. You walked. I must walk. I ought to have walked. you walk you will be (اوله‌جقسکز *olajaksiniz*) tired (یورغون *yorghoun*). If walked. Open the window (پنجره *penjéré*). I have opened it. Begin u. Begin you. I have begun. Run (قوشمق *koshmak*) thou. Run . Let him run. I must run. You must run. He ought to have run. If he . If you run. If they ran. It is (در *dir*) necessary (گرك *gherek*) that they . I would run. We shall see (کورشمك *ghieurushmek*) one another again. We one another. Make him read (اوقوتمق *okoutmak*) his lesson (درس *derss*). I de him read. He ought to read every day. Hold your tongue.* I will hold my

* To hold one's tongue in Turkish is صوصمق *soussmak*.

tongue. He ought to have held his tongue. Ask (صورمق *sormak*) what o'clock (ساعت قاچ در *saat kach dir*) it is. I have asked. I had asked. If you ask him, he will tell you. If you asked me, I would tell you. If you study, you will learn. Where is your brother. He* has gone out. When will he come back (كيرو *ghéri*). He will come at five o'clock. Tell him I came. I will tell him. I will wait (بكلهمك *beklémek*) an hour. Wait. If you wait. I have waited in vain (بيهوده *bihoudé*). Come to-morrow (يارين *yarïn*). I cannot come. I cannot wait. You ought to wait. I cannot see. I must read. Sit down. Make him sit down. I will make him sit down. Let them sit down. Let him get up (قالقمق *kâlkmak*). Get up. At what o'clock do you get up. I rose this morning at six o'clock. You must rise to-morrow at five. Go to bed (ياتمق *yatmak*) early. If you go to bed early you will get up early. He has gone to bed. Oh, that I knew Turkish! Let us go. Let us run. We have run. If we study, we shall learn. I wish (استمك *isstémek*) to study. He wanted (استمك *isstémek*) to walk. If he wishes, let him walk. The Pasha has come (they say). If you wish, we will go out. You heard the news (خبر *khâbr*) yesterday. I heard it last (كچن *ghechen*) week (هفته *hafta*). I ought to have heard it also. If the post arrive to-day let me know (بلدرمك *bildirmek*). If the post had arrived I should know it. It will come next (كلهجك *ghelèjek*) week. The man who brought† the news is dead (اولمك *eulmek*, to die). The man who wrote the letter is alive (صاغ *sagh*). Who knows? I saw him yesterday. He introduced (كورشدرمك *ghieurushdurmek*) me to his friend. He can speak English very well. You can speak to him. Let us talk (قونشمق *konoushmak*) Turkish every day. You speak very well. I can write it better.

The Participles.

209. A participle, as its name implies, partakes both of the nature of a verb and an adjective, and in Turkish it is sometimes used as a noun, in which case it is declinable and can take affixes.

210. There are *five active participles* in Turkish, the *present*, the *aorist*, the *past*, the *perfect*, and the *future*, and two *passive*, the *aorist* and the *future*.

211. The *present active participle* is formed by adding ان or ن *en* to the root of the verb, according as that consists of hard or soft letters. If

* The personal pronouns are generally omitted in Turkish, except when the meaning would not be clear without them.

† See 156.

the root of the verb end in a vowel sound, يان or ين is added instead of ان or ن. Example, يازان ادم *yazan âdâm* (the writing man, or the man who writes, wrote, or will write); سون قارى *seven kâri* (the loving woman, or the woman who loves, loved, or will love); اوقويان چوجق *okouyan chojouk* (the child who reads, read, or will read); سويلين قيز *suwéyléyen kĭz* (the girl who speaks, spoke, or will speak).

212. If the root of the verb end in ت, that letter changes into د to form this participle. Example, كيدن *ghiden* (who goes), from كتمك *ghitmek* (to go); ايدن *eden* (who does), from ايتمك *etmek* (to do).

213. With causal verbs ending in ت, the ت can be retained or a د substituted for it at pleasure. Example, چاغرتمق *chaghĭrtmak* (to cause to call), چاغرتان *chaghĭrtân* or چاغردان *chaghĭrdân* (causing to call; who causes to call).

214. This participle is applicable either for the present, past, or future. Example, كلان ادم *ghelan âdâm* means either "the coming man, the man who comes, the man who came, or the man who will come."

215. It can be used as a noun, and can then be declined as such. Example, يازانلر *yazanlar* (writers, or those who write), اوقويانلر *okouyanlar* (readers, or those who read). This participle thus replaces the relative pronoun with a verb in European languages.*

216. The *aorist active participle* is very similar in its meaning to the preceding, but it indicates that the action is habitual, whereas the present active participle merely asserts that the action is performed only once, or just at present. It is formed by adding ر to the root of the verb, and inserting a vowel between them, which varies according to the laws of euphony, or, in other words, it is the same as the third person singular of the aorist of the indicative. What vowel sound must be given can only be learnt by practice, or the use of a good dictionary which gives the aorist participle with every infinitive. Example, چيچكلر دكر ادم *chichekler dikér âdâm* (the flower-planting man, or the man who plants flowers (habitually), or will plant flowers); كولر قارى *ghiulér kari* (the laughing woman, or the woman who laughs); باشنى كسدرمكدن اجتناب ايدر بر ادم دكلم *bâshĭnĭ kessdirmekden ijtinab edér bir âdâm déilim* (I am not a man *who avoids* having his head cut off); هر نوع حوادثدن بحث ايدر غزته در *her nev-i*

* See 156.

héwadissden bahss edér ghazeta dir (it is a newspaper *treating* (or *which treats*) of every kind of news).

217. This participle is generally used as an adjective, but can be employed as a noun.

218. With negative verbs or those signifying impossibility, this participle is formed by putting ماز or مز after the root of the verb, according as that contains hard or soft letters. Example, يازماز *yazmaz* (not writing, who does not write, or will not write); كلمز *ghelmez* (not coming, who does not come, or will not come); كورمز *ghieurmez* (not seeing, who does not see, or will not see). Thus it always corresponds to the third person singular of the aorist of the indicative.

219. Most verbs ending in ت change that letter into د to make this participle. Example, كيتمك *ghitmek* (to go), كيدر *ghider* (going, who goes, or who will go).

220. The *past active participle* is formed by adding مش (pronounced *mish*, *mĭsh*, *mush*, or *moush*, according to the letters preceding it) to the root of the verb. Example, اوقومش *okoumoush* (who has read), اوقومش ادم *okoumoush âdâm* (a man who has read, *i.e.*, a learned man), قيرلمش بر فنجان *kĭrĭlmĭsh bir finjan** (a broken cup, or a cup that has been broken).

221. In European languages the past participle and the passive participle are alike, but in Turkish the passive participle is expressed by the active participle of the passive form of the verb. Example, يازمش *yazmish* (who has written), يازلمش *yazĭlmĭsh* (which has been written).

222. This participle is almost always used as an adjective.

223. The *perfect active participle* consists of دق or دك added to the root of the verb. Example, باقدق *bâkdĭk* (who has looked). This form is but little used.

224. The *future active participle* is formed by adding جق or جك to the root of the verb; that is to say, it corresponds exactly to the third person singular of the future indicative. Example, كله جك هفته *ghelèjek hafta* (the week which will come, *i.e.* next week).

225. When the active participles are employed as adjectives, they always refer to the noun which is the subject of the verb to which they belong. Example, يازلمش مكتوب *yazilmish mektoup* (the letter which has

* Commonly pronounced *filjan*.

been written); قوشان ادم *koshan âdâm* (the running man, or the man who runs, ran, or will run); كورمدك ادم *ghieurmadik âdâm* (the man who has not seen); چقه‌جق قارى *chĭkâjak kârĭ* (the woman who will come out).

226. The *aorist passive participle* is formed exactly the same as the *perfect active participle*, and is generally confounded with it, although perfectly distinct. Example, باقدق *bâkdĭk* (who is or has been looked at), كسدك *kessdek* (which is cut). Example, اوقودیغم قتاب *okoudoughoum kitâb* (the book *which has been read* by me, or which I read); كسديكك ات *kessdiyin et* (the meat which *has been cut* by thee).

227. The noun which a Turkish passive participle qualifies when it is used as an adjective, or for which it stands when it is used as a noun, is the direct or indirect object of the verb of which the participle is a part, *if that verb be transitive*, and therefore there must be a doer. This doer of the action which the participle expresses is indicated by the pronominal affixes or the genitive* case of the noun which is the nominative of the verb of which it forms part. Example, يازديغم كتاب *yazdĭghĭm kitâb* (the book which *I* wrote); بكا ويرديكى چيچك *bana vérdighi chichek* (the flower which *he* gave to me); سويله‌ديكى طوغرى در *suwéylédiyi doghrou dour* (what *he* says is true); قرنداشكزك يازديغى كتاب *karndashinizin yazdĭghĭ kitâb* (the book which *your brother* wrote); ات كسديكى بيچاق *et kessdiyi bĭchâk* (the knife with which *he* cut the meat).

228. If the verb from which the passive participle is formed be either neuter or passive, then the noun which it qualifies, or for which it stands, when used substantively, is the indirect object of the verb. The nominative of the verb in this case also is indicated in the same way by the pronominal affixes, or the genitive of the noun which is the nominative of the verb. Example, كلديكى سبب بو در *gheldiyi sebeb bou dour* (the reason for which he came is this); استانبوله كيتديكم سنه *Istanbola ghitdiyim sené* (the year in which I went to Constantinople); قتل اولنديغى محل *kâtl oloundoughou mahal* (the place where he was killed); سزه راست كلديكم كون *sĭzé rasst gheldiyim ghiun* (the day on which I met you); استانبولك فتح اولنديغى سنه *Isstanboloun feth oloundoughou sené* (the year in which Constantinople was conquered).

* The noun is generally, but not always, put in the genitive. Thus you can say, باباكز يازديغى مكتوب *bâbâkĭz yazdĭghĭ mektoub* or بابانكزك يازديغى مكتوب *bâbânĭzĭn yazdĭghĭ mektoub*, but the meaning of the latter is more unmistakable.

229. The *future passive participle* has the same form as the future active participle. Example, باقه‌جق *bâkajak* (who will be looked at); آلهجغم پاره *âlajaghĭm para* (the money which will be received by me, or which I shall receive).

EXERCISE VI.

I received letters by the mail (پوسته *posta*) which came* yesterday. Eat the bread which you have cut. I have bought the horses which your father sold (صاتمق *sâtmak*). He has sold the houses your brother gave him. I heard that he died. The town I lived (اوطورمق *otourmak*) in. The town where I shall live. The man who wrote this book is alive. He is a very learned man (a man who has read). What I have heard is this. You know what I have done. This is the picture I spoke of. The merchant who sends goods (امتعه *emtia*) to foreign (اجنبیه *ejnebiyé*) countries (ممالك *memalik*). The gardener who plants flowers. The flowers which are being planted in the Emperor's (پادشاه *padishah*) garden (باغچه *bâghché*) are very beautiful. The year in which I was born. The place where he died. The houses which are being pulled down (یقلمق *yĭklĭmak*). He is a man who has seen a thousand troubles (بلا *bila*). He is a man who has done† a great deal of work. I know what you want. I ate the fruit (یمش *yémish*) your father sent. The year in which Constantinople was conquered (اولنمق *olounmak* فتح *feth*).

The Gerunds.

230. There are seven gerunds in Turkish.

231. The *first gerund* is characterised by the termination وب *ip*, *eup*, or *oup* added to the root of the verb, or یوب *yip*, *yeup*, or *youp* if the root of the verb end with a vowel. Example, سووب *sevip* (loving), اوقویوب *okouyoup* (reading), صوروب *soroup* (asking).

232. If the root of the verb end with a ت that letter changes into د before وب. Example, ارادوب *âradĭp*, from اراتمق *âratmak* (to cause to seek).

233. This gerund is equivalent to a verb followed by the conjunction "and," and always indicates that a sentence is finished or one member of it. Example, باقوب کتدی *bakĭp ghitdi* (looking he went, *i.e.*, he looked and (then) went away); عجله ایدوب وقتله کلدی *ajelé edip wâkĭtlé gheldi* (making haste he arrived in time, *i.e.*, he made haste and arrived in time);

* See 156 and 211. † Say "seen."

اوقويوب يازارم *okouyoup yazarĭm* (reading I write, *i.e.*, I read and write); ايشم اوقويوب يازمقدر *ishim okouyoup yazmak dĭr* (my work is reading to write, *i.e.*, to read and write).

234. The *second gerund* is formed by adding ەرك or ەرق to the root of the verb, but if that end in a vowel then a ى must be introduced. Example, كلەرك *ghelérek* (coming, while coming), باشلايەرق *bâshlayarak* (beginning, while beginning). It is used to express a subordinate action which takes place at the same time as that stated by the verb it accompanies. Example, اغلايەرق قاچدى *âghlayarak kâchdĭ* (he ran away crying). It is used also in the same way as the first gerund to prevent the too frequent repetition of the latter.

235. The *third gerund* is formed by putting the termination يجق or يجك to the root of the verb; but if the latter end with a vowel then a ى must be introduced between them. It corresponds to "as soon as," or "on." Example, بو خبرى الیجق كتدى *bou khâbrĭ âlĭjak ghitdi* (as soon as he received this news he went away); مكتوبم واصل اولیجق *mektoupoum vassil oloujak* (as soon as my letter arrives, or on my letter arriving); باقیجق طانیدى *bâkĭjak tânĭdĭ* (as soon as he looked he recognised him).

236. The *fourth gerund* is formed by adding مجه to the root of the verb, or يمجه if the root of the verb end with a vowel. It sometimes has the same meaning as the third gerund, that is to say, it corresponds to "as soon as," or "on," but when it is negative it signifies "until." Example, مكتوبم واصل اولمجه *mektoupoum vassil olounja* (on my letter arriving, or as soon as my letter arrives); بن كلميمجه كتمه *ben ghelméyinjé ghitmé* (do not go till I come); او كتميمجه بكلرم *o ghitméyinjé beklerim* (I will wait until he goes); بابام يازميمجه بوراده قالورم *bâbâm yazmayĭnja bourada kâlĭrĭm* (I shall remain here until my father writes).

237. The *fifth gerund* consists of *s* added to the root of the verb, but if the root of the verb end with a vowel, then يه must be used instead of *s* or, in other words, it is precisely the same as the third person singular of the present optative. It generally indicates the repetition of an action by means of which another action is performed which is expressed by the verb it precedes. It is generally repeated twice. Example, قوشه قوشه كلدك *kosha kosha gheldik* (we have come running, or by running and running), اوقويه اوقويه اوكرندم *okouya okouya eughrendim* (I learnt it by reading it again and again).

238. The *sixth gerund* is formed by adding ين *in* to the infinitive. If

the verb end in مق, then the ق is changed into a غ, and, if it end in مك, then the ك is pronounced like *y*. It expresses an action by reason of which another act occurs, stated by the verb which it precedes. Example, دوستم یازمغین کتدم *dostoum yazmaghĭn ghitdim* (I went owing to my friend having written.)*

239. The *seventh gerund* is formed by adding لو *lou, lu,* or لی *li* or *lĭ,* to the third person singular of the present of the indicative. It indicates the length of time since which another action expressed by the verb with which it is connected in the same sentence has taken place, and thus corresponds to "since." Example, سن لوندرایه کلهلی قاچ سنه در *sen Londraya gheléli kach sené dir* (how many years is it since you came to London?) او کلهلی *o gheléli* (since he has come); دوستك یازدلی قاچ کوندر *dostoun yazélĭ kach ghiun dir* (how many days is it since thy friend wrote?) استانبول فتح اولنهلی درت یوز سنه در *Istanbol feth olounalĭ deurt yuz sené dir* (it is four hundred years ce Constantinople was conquered). دنبری *denbéri*, which also means "since," is sometimes added to this termination دلی. Example, او کیدهلی دنبری چالشیورم *o ghidéli denbéri châlĭshĭyoroum* (I have been working since he has gone).

Gerund-like Expressions.

240. Besides the above gerunds there are several gerund-like expressions. These expressions are formed with the infinitive or a participle, and certain prepositions or post-positions.

241. The preposition له *lé* put after the infinitive forms a kind of gerund which indicates the reason for which some other action is performed. In this case the final ق must be changed into غ, and the ك pronounced like *y*. Example, سومکیله *sevméyilé* (by reason of loving, on account of loving); اورمغیله *wourmaghilé* (by reason of striking, or on account of striking).

242. The post-position دن appended to the perfect participle ending in دق or دلك, or rather to the verbal noun of the same form, also gives a kind of gerund, indicating the reason why some other action is preformed. The doer of the first action is indicated by the pronominal affixes. Example, کتابی المدیغندن کوندرهمدم *kitâbi âlmadĭghĭndan ghiunderémadĭm* (owing to his not having bought the book, I could not send it); سویلهمدیککردن بلمدم *suwéylémediyinizden bilmédim* (owing to you not telling me, I did not

* *i.e.*, I was able or obliged to go, owing to my friend having written.

know); أشيتمديكندن جواب ويرمدى *ishitmadiyinden jawab vermédi* (owing to his not having heard he did not answer).

243. By adding جه *jé* instead of دن to the same participle or verbal noun ending in دك or دق, another kind of gerund is made which corresponds to "in proportion as," "the more." Example, چالشدقجه ايلرولرسكز *châlïshdïkjé ilérilersiniz* (you will progress in proportion as you study, or the more you study the more you will progress). In its negative form it expresses "until." Example, صورمدقجه بن سويلمم او *o sormadïkja ben suwéylémem* (I shall not tell him until he asks).

244. Another expression is formed by adding ده *da* or *dé* to this same participle or verbal noun, which indicates when an action is performed. Example, مسافرلر كلدكده يمك يدك *musafirler gheldïkdé yémek yédik* (when the guests arrived we dined; or, the guests having arrived, we dined; or, on the guests arriving we dined); ياز كلدكده *yaz gheldïkdé* (on summer coming, or, when summer comes).

245. Such English expressions as "before coming," "before going," &c., consisting of "before" with a participle, are rendered in Turkish by the verbal noun ending in مه *mé* followed by دن, and the word اول *evvel* or مقدم *moukâddem*. Example, يازمه‌دن اول *yazmadan evvel* (before writing). The *s* is often omitted. Example, كلمدن مقدم *ghelméden moukâddem* (before coming).

246. The same thing is expressed by putting دن and اول or مقدم after the third person singular of the aorist indicative, negative form. Example, يازمزدن اول *yazmazdan evvel* (before writing), اوقومزدن اول *okoumazdan evvel* (before reading).

247. "After," with a participle, is rendered in Turkish by the ablative of the participle or verbal noun ending in دق or دك, followed by the word صكره *sora* (after). Example, يازدقدنصكره اوقودق *yazdïkdan sora okoudouk* (after having written, we wrote); سودكدنصكره *sevdikden sora* (after having loved). The person who performs the action can be indicated by the pronominal affixes. Example, پاره الديغكزدنصكره *para âldïghïnïzdan sora* (after your having received the money, or, after you have received the money); ترکجه تحصيل ايتديكندنصكره *Turkché tahsïl etdiyinden sora* (after his acquiring Turkish, or, after he had acquired Turkish).

248. Some one being just about to perform some action is expressed by the future active participle ending in جق or جك followed by ايكن (being). Example, يازه‌جق ايكن *yazajak iken* (while just about to write). This form

of the verb sometimes indicates a duty. Example, قوكشه‌جق ايكن يازيور *konoushajak iken yazĭyor* (he writes while he ought to talk, or should talk).

249. "While," accompanied by a participle in English, is rendered in Turkish by the active aorist participle ending in ر followed by ايكن *iken*. Example, بن اوقور كن* سز سويلرسكز *ben okour ken siz suweylersiniz* (you talk while I am reading).

250. By putting ايكن after the past active participle ending in مش other gerund-like form is obtained which expresses "while being in the state of one who has done some action." It corresponds to the English expression, "having done so-and-so." Example, كلمش ايكن *ghelmish iken* (having come), بن سزه سويلمشيكن اونوتدكز *ben sizé suweylémish iken ounoutdounouz* (I having told you, you forgot—nevertheless).

EXERCISE VII.

I read and† write. He came and went. He mounted his horse and went into the country (كوى *keuy*).‡ The man mounted a tree and began to cut the branch (دال *dal*) on which he sat. One day while walking I met a friend and brought him to my house. The woman coming home and knocking at the door, on her husband coming to the door and saying, "what do you want?" she flew into a passion. Having received your letter, I immediately wrote an answer. Do not go until I come. He came laughing. He laughed and laughed till he cried (laughing and laughing, he cried). As soon as I saw him, I was astonished (شاشمق *shashmak*). As soon as my letter arrives, send me a telegram (تلغرافنامه *télégrafnamé*). You cannot start until you receive the money. I fell (اولمق *olmak*) ill, owing to my father dying. How long is it since you came to Constantinople? How many years is it since Constantinople was taken by the Turks? My servant having acted (ايتمك *etmek* حركت *harĕket*) very badly, I dismissed (صاوسق *sawmak*) him. The streets (صوقاق *sokāk*) being very muddy (چامورلى *chamourli*), I cannot walk. Before my coming, you used to talk. Before his coming. While speaking. He talked when he ought to have studied. I having told you so often, still you forget. On your seeing him, he ran away (قاچمق *kăchmak*). The more he studies, the more progress he makes. I am comfortable since he has gone.

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* كن *ken* is used sometimes for ايكن *iken*. † See 233. ‡ See 228.

Verbal Nouns.

251. Three simple verbal nouns can be formed from every Turkish verb.

252. The first is formed by adding the termination مه *ma* or *mé* to the root of the verb, and may be called the present verbal noun. It expresses in a general way the action indicated by the verb from which it comes. The *s* can be dropped or retained according to the requirements of euphony. Example, يازمه *yazma* (the action of writing, or writing), اوقومه *okouma* (the action of reading, or reading), يازماڭز *yazmanïz* (your writing), سومسی *sevméssi* (his loving), سومله‌ری *sevméleri* (their loving).

253. Another verbal noun is formed by adding دق or دك to the root of the verb, that is to say, it corresponds in form to the perfect active participle and the aorist passive participle. It may be called, as it expresses an action performed in the past, the perfect verbal noun. Being a noun it can be declined and take the pronominal affixes, and when it does this it changes ق into غ and ك is pronounced *y*. Example, باقدق *bâkdïk* (the action of having looked), باقديغی *bâkdïghï* (his having looked); يازديغم *yazdïghïm* (my having written), كلديكمی بلدگز *gheldiyimi bildiniz* (you knew that I had come—my having come), سويلديكنی اكلادم *suweylédiyini annadïm* (I understood what he said), ترڭجه اوگرندیكنی بلمدم *turkjé eurendiyini bilmédim* (I did not know that he learnt Turkish or his having learnt Turkish).

254. Another verbal noun, which may be called the future verbal noun as it refers to future time, has the same form as the future active participle, that is to say, it consists of جق *j* or جك added to the root of the verb. It states an action which will take place at some future time. Example, كله‌جكم *ghelé-jéyim* (the action of my coming—in future), كله‌جكنی بلورميسكز *ghelé-jéyini bilirmisiniz* (do you know that he will come—his coming in future); پاره ويره جكنی ظن ايتدم *para veréjéyini zan etdim* (I thought he would pay; literally, I thought he *will* pay).

EXERCISE VIII.

My father's dying caused me to fall ill. I did not know that he was ill. I have expected that he would die* for a long time. His coming to Constantinople

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* چوق وقتدن برو *chok vakïtdanbéri.*

was the cause of his illness. My writing is useless (فائدهسز *faïdésiz*). You thought he would get better. Did you hear what I said? I did not hear what you said. Do not pay attention to what he says, but pay attention to what your father says. He did what I wanted (استمك *isstémek*). I hope he will come. Read what I have written. What they have written is incorrect (یاکلش *yanïsh*). What he says is true (طوغرى *doghrou*). What you wish is impossible (غیر ممکن *ghaïri mumkin*). Our walking in the garden is forbidden (یساق *yassák*). I did not know that he went to Bagdad (بغداد *baghdad*). What you have seen is very strange (عجائب *ajaïb*). His loving his country is very proper. Having received your letter I read what you wrote.

The Dubitative Form of the Verb.

255. Every tense of the indicative and necessitative moods can be made dubitative by simply putting مش or ایمش after the tenses which do not end in دى or ایدى; and those tenses (except the perfect of the indicative) which end with that syllable are made dubitative by مش or ایمش being put before the دى or ایدى. Subjoined are some examples.

Indicative Mood.

Present Tense.

یازیور ایمش *yaziyor ïmïsh*, I think, or I have heard, that he writes.

Imperfect.

یازیور مش ایدى *yaziyor mïsh idi*, I think, or I have heard, that he wrote, or was writing.

Perfect.

یازمش *yazmish*, I think, or I have heard, that he wrote, or has written.

Pluperfect.

یازمش ایدى *yazmïsh idi*, I think, or I have heard, that he had written.

Necessitative.

یازملو ایمش *yazmélï ïmïsh*, I think, or I have heard, that he must or ought to write.

EXERCISE IX.

Has the Pasha (پاشا *pasha*) come (کلدیمی *gheldimim*)? He has come, I think. He has given some orders (امر *emr*), I believe. They say he has brought some

books. Yes, he has brought some books. I have heard that you were writing. Has your salary (ایلق *aïlïk*) come? I believe it has come. Yes, it has come. He has received (المق *ālmak*) his salary, I have heard. I think he ought to receive it. I believe he will come. Did he understand (اکلادیمی *anladimmi*) what I said? He understood, I think. Yes, he understood very well. I believe that he had started (قالقمق *kālkmak*). On hearing that his father had died, he fell ill, I think. Yes, he fell ill.

The Three Complex Conjugations of the Verb.

256. The conjugation of a Turkish verb has been given at 178; but besides the simple tenses there given, and which are those generally in use, there are three sets of complex tenses, formed by adding the aorist past and future participles to the various tenses of the verb اولمق *olmak* (to be, or to become).

First Complex Conjugation.

The first complex conjugation is formed by putting the various tenses of اولمق after the aorist participle.

Present.

یازار اولیور *yazar oliyor*,* he writes, or he is or becomes one who writes habitually.

Imperfect.

یازار اولیوردی *yazar oliyordi*,† he was writing, or was becoming one who writes habitually.

Aorist.

یازار اولور *yazar olour*, he writes, or will write, or he will become one who writes.

Perfect.

یازار اولدی *yazar oldou*, he wrote, or he became one who writes habitually.

&c. &c. &c.

Second Complex Conjugation.

257. The second complex conjugation is formed by putting the various tenses of اولمق after the past participle ending in مش. Example:—

* Also pronounced *olouyor*.

† Also pronounced *olouyordou*.

Second Complex Conjugation.

Present.

يازمش اوليور *yazmïsh oliyor*, he has written, or he is, or is becoming, one who has written.

Imperfect.

يازمش اوليور ايدى *yazmish oliyor idi*, he had written, or he was becoming one who had written.

Aorist.

يازمش اولور *yazmish olour*, he will have written, or he will become one who has written.

&c. &c. &c.

258. The third complex conjugation is formed by putting the various tenses of اولمق after the future active participle. Example:—

Third Complex Conjugation.

Present.

يازه جق اوليور *yazajak oliyor*, he is about to write, or he becomes one who will write.

Past.

يازه جق اوليور ايدى *yazajak oliyor idi*, he was about to write, or he was becoming one who would write, or should write.

Aorist.

يازه جق اولور *yazajak olour*, he will be one who will write.

Perfect.

يازه جق اولدى *yazajak oldou*, he was about to write, or he became one who will write, or ought to write.

&c. &c. &c.

259. The distinction between the simple conjugation of the verb and the first complex conjugation being very trifling, the latter is not much used, but the two other complex conjugations are employed considerably. These three complex conjugations consisting simply of the various tenses of the verb "to be" put after the three participles, I have only given examples, instead of the complete conjugations through all the moods and tenses.

Conjugation of a Passive Verb.

260. As a general rule, a verb is made passive by inserting ل after its root, and it is then conjugated exactly as the active verb. Example:—

سولمك *sevilmek*, to be loved.

Indicative.

Present.

Singular.	Plural.
سوليورم *seviliyorïm*, I am loved	سوليورز *seviliyorïz*, we are loved
سوليورسن *seviliyorsïn*, thou art loved	سوليورسكز *seviliyorsïnïz*, you are loved
سوليور *seviliyor*, he, she, or it is loved	سوليورلر *seviliyorlar*, they are loved

Imperfect.

سوليورايدم *seviliyoridim*, I was loved	سوليورايدك *seviliyoridik*, we were loved
سوليورايدك *seviliyoridin*, thou wast loved	سوليورايدكز *seviliyoridiniz*, you were loved
سوليورايدى *seviliyoridi*, he, she, or it was loved	سوليورلرايدى *seviliyorlaridi*, they were loved

Aorist.

سولورم *sevilirim*, I am loved (habitually), I shall be loved	سولورز *seviliriz*, we are loved, or shall be loved
سولورسن *sevilirsin*, thou art loved, thou wilt be loved	سولورسكز *sevilirsiniz*, you are loved, or will be loved
سولور *sevilir*, he is loved, or he will be loved	سولورلر *sevilirler*, they are loved, or will be loved

Past.

سولورايدم *seviliridim*, I was loved, I would be loved	سولورايدك *seviliridik*, we were loved, or would be loved
سولورايدك *seviliridin*, thou wast loved, or would be loved	سولورايدكز *seviliridiniz*, you were loved, or would be loved
سولورايدى *seviliridi*, he was loved, or would be loved	سولورلر ايدى *sevilirler idi*, they were loved, or would be loved

Perfect.

Singular.	Plural.
سولدم *sevildim*, I was loved, or I have been loved	سولدك *sevildik*, we were loved, or we have been loved
سولدك *sevildin*, thou wast loved, or thou hast been loved	سولدكز *sevildiniz*, you were loved, or you have been loved
سولدی *sevildi*, he was loved, or he has been loved	سولديلر *sevildiler*, they were loved, or they have been loved

Pluperfect.

سولدم ايدی *sevildim idi*, I had been loved	سولدك ايدی *sevildik idi*, we had been loved
سولدك ايدی *sevildin idi*, thou hadst been loved	سولدكز ايدی *sevildiniz idi*, you had been loved
سولدی ايدی *sevildi idi*, he had been loved	سولديلر ايدی *sevildiler idi*, they had been loved

Future.

سوله جكم *seviléjéyim*, I shall be loved	سوله جكز *seviléjéyiz*, we shall be loved
سوله جكسن *seviléjeksin*, thou wilt be loved	سوله جكسكز *seviléjeksiniz*, you will be loved
سوله جك *seviléjek*, he will be loved	سوله جكلر *seviléjekler*, they will be loved

Future Past.

سوله جك ايدم *seviléjek idim*, I was about to be loved	سوله جك ايدك *seviléjek idik*, we were about to be loved
سوله جك ايدك *seviléjek idin*, thou wast about to be loved	سوله جك ايدكز *seviléjek idiniz*, you were about to be loved
سوله جك ايدی *seviléjek idi*, he was about to be loved	سوله جكلر ايدی *seviléjekler idi*, they were about to be loved

Necessitative.

Present.

سولملويم *sevilméliyim*, I must or ought to be loved	سولملويز *sevilméliyiz*, we must or ought to be loved
سولملوسن *sevilmélisin*, thou must or ought to be loved	سولملوسكز *sevilmélisiniz*, you must or ought to be loved
سولملو *sevilméli*, he must or ought to be loved	سولملولر *sevilméliler*, they must or ought to be loved

Perfect.

Singular.	Plural.
سولملوايدم *sevilméliyidim*, I ought to have been loved, or must have been loved	سولملوايدك *sevilméliyidik*, we ought to have been loved, or must have been loved
سولملوايدك *sevilméliyidin*, thou oughtest to have been loved, or must have been loved	سولملوايدكز *sevilméliyidiniz*, you ought to have been loved, or must have been loved
سولملوايدى *sevilméliyidi*, he ought to have been loved, or must have been loved	سولملوايدلر *sevilméliyidiler*, they ought to have been loved, or must have been loved

Optative.

Present.

سولهيم *seviléyim*, or سولهم *sevilem*, } that I may be loved	سولهيز *seviléyiz*, that we may be loved
سولهسن *sevilésin*, that thou mayest be loved	سولهسكز *sevilésiniz*, that you may be loved
سوله *sevilé*, that he may be loved	سولهلر *seviléler*, that they may be loved

Perfect.

سوليدم *seviléydim*, that I might be loved, or might have been loved	سوليدك *seviléydik*, that we might be loved, or might have been loved
سوليدك *seviléydin*, that thou mightest be loved, or mightest have been loved	سوليدكز *seviléydiniz*, that you might be loved, or might have been loved
سوليدى *seviléydi*, that he might be loved, or might have been loved	سوليديلر *seviléydiler*, that they might be loved, or might have been loved

Conditional.

Aorist.

سولسم *sevilsém*, if I be loved	سولسك *sevilsék*, if we be loved
سولسەك *sevilsén*, if thou be loved	سولسكز *sevilséniz*, if you be loved
سولسه *sevilsé*, if he be loved	سولسەلر *sevilséler*, if they be loved

Perfect.

Singular.	Plural.
سولسیدم *sevilséydim*, if I were loved, or if I had been loved	سولسیدك *sevilséydik*, if we were loved, or had been loved
سولسیدك *sevilséydin*, if thou wert loved, or if thou hadst been loved	سولسیدکز *sevilséydiniz*, if you were loved, or had been loved
سولسیدی *sevilséydi*, if he were loved, or had been loved	سولسیدیلر *sevilséydiler*, if they were loved, or had been loved

Imperative.

سول *sevil* or سولك *sevilin*, be thou loved	سولهلم *sevilélim*, let us be loved
سولسون *sevilsin*, let him be loved	سولکز *sevilinis*, be you loved
	سولسونلر *sevilsinler*, let them be loved

Participles.

Active.

Present.

سولان *sevilan*, being loved; who or which is loved, was loved, or will be loved.

Aorist.

سولور *sevilir*, being loved; who or which is loved, or will be loved.

Past.

سولمش *sevilmish*, who or which has been loved.

Perfect.

سولدك *sevildik*, who or which has been loved.

Future.

سولهجك *sevilécek*, who or which will be loved.

Passive.

Aorist.

سولدك *sevildik*, by, with, in, or to which one has been loved.

Future.

سولهجك *sevilécek*, by, with, in, or to which one will be loved.

Verbal Nouns.

سولمه *sevilmé*, the action of being loved
سولدك *sevildik*, the action of having been loved
سولهجك *seviléjik*, the action of being about to be loved.

Gerunds.

سولوب *sevilip*, being loved or having been loved
سولهرك *sevilérek*, being loved
سولیجك *sevilijek*, on being loved
سولنجه *sevilinjé*, ,,
سوله سوله *sevilé sevilé*, by dint of being loved
سولمكين *sevilméyin*, by reason of being loved, having been loved
سولهلو *seviléli*, since being loved.

EXERCISE X.

We are loved. He was struck (اورلمق *vouroulmak*). I was struck. He was killed (اولديرلمك *euldurulmek*) in the battle (محاربه *muharebé*). The whole regiment (آلاى *álaï*) was killed. Your brother was wounded (يارهلنمك *yarélenmek*). The officers (ضابطان *zabitan*) will be wounded. His foot (ایاق *ayak*) was cut off (كسلمك *kessilmek*). The order was given (ویرلمك *verilmek*) and sent (كوندرلمك *ghieundurulmek*). The cannon (طوب *top*) were sent to the officers, but they did not receive them. The letter which was written. The firman which was sent from the Sublime Porte (باب عالى *Bâb-alí*). We shall be killed. Let the servant be sent. Let them be loved. He ought to be loved. He will be loved, if he behave well (ایتسه *etsé* حركت ایو *hareket iyi*). The houses were pulled down (یقلمق *yïkïlmak*). I bought the houses which were pulled down. The stone with which he was struck. The battle in which he was wounded. The books which are being printed (باصلمق *bâssïlmak*). My book has been printed, but yours will never be printed.

Conjugation of the Defective Verb ایم *im* (I am).

261. There is a verb in Turkish which in general corresponds to our verb "To be," but it is defective, having no infinitive mood, &c. The following are all the tenses it has:—

Indicative Mood.

Present.

Singular.	Plural.
م ايم *im* or يم *yim** } I am	ايز ز *iz*† or يز *yiz* } we are
سن *sin*, thou art	سكز *siniz*, you are
در *dir*, He is	درلر *dirler*, they are

Perfect.

ايدم *idim*, I was or have been	ايدك *idik*, we were or have been
ايدك *idin*, thou wast or hast been	ايدكز *idiniz*, you were or have been
ايدى *idi*, he was or has been	ايديلر *idiler*, they were or have been

Conditional.

Aorist.

ايسهم / ايسم } *issèm*, if I be	ايسك *issèk*, if we be
ايسك / ايسهك } *issèn*, if thou be	ايسكز *isséniz*, if you be
ايسه *issé*, if he be	ايسهلر *isséler*, if they be.

Perfect.

ايسيدم *isséydim*, if I were or have been	ايسيدك *isséydik*, if we were or have been
ايسيدك *isséydin*, if thou wert or have been	ايسيدكز *isséydiniz*, if you were or have been
ايسيدى *isséydi*, if he were or have been	ايسيديلر *isséydiler*, if they were or have been

Verbal Noun.

ايدك *idik*, the action of already being.

Gerund.

ايكن *iken*, being, while being.

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* يم *yim* after a word ending in a vowel, as انا يم *ana yim* (I am a mother).

† يز or ييز *yiz* after a word ending in a vowel, as جسارتلييز *jessaretliyiz* (we courageous).

The deficient tenses are expressed by the corresponding tenses of the verb اولمق *olmak* (to become), and any part of the verb is made negative by putting دكل *diyil* before it. Example :—

NEGATIVE FORM.

Indicative Mood.

Present.

Singular.	Plural.
دكليم *déylim*, I am not	دكليز *déyliz*, we are not
دكلسن *déylsin*, thou art not	دكلسكز *déylsiniz*, you are not
دكلدر *deyldir*, he, she, or it is not	دكلدرلر *déyl dirler*, they are not

Perfect.

دكل ايدم *déyl idim*, I was not	دكل ايدك *déyl idik*, we were not
دكل ايدل *déyl idin*, thou wast not	دكل ايدكز *déyl idiniz*, you were not
دكل ايدى *déyl idi*, he, she, or it was not	دكل ايديلر *déyl idiler*, they were not

Conditional Mood.

Present.

دكل ايسم *déyl issém*, if I be not	دكل ايسك *déyl issek*, if we be not
دكل ايسك *déyl issén*, if thou be not	دكل ايسكز *déyl issenis*, if you be not
دكل ايسه *déyl issé*, if he, she, or it be not	دكل ايسه‌لر *déyl isséler*, if they be not

Perfect.

دكل ايسيدم *déyl isséydim*, if I were not	دكل ايسيدك *déyl isséydik*, if we were not
دكل ايسيدك *déyl isséydin*, if thou wert not	دكل ايسيدكز *déyl isséydiniz*, if you were not
دكل ايسيدى *déyl isséydi*, if he, she, or it were not	دكل ايسيديلر *déyl isseydiler*, if they were not

Gerund.

دكل ايكن *déyl iken*, while not being.

EXERCISE XI.

He is a soldier (عسكر *asker*). We are brothers. I was very ill last (گچن *gechen*) week (هفته *hafta*). He was celebrated (مشهور *meshour*). I am very sorry that I cannot come. They are very glad (ممنون *memnoun*). While he was in the garden. He was French ambassador (ايلچى *elchi*) in Constantinople (استانبول *Isstanbol*) in the year 1850. Who is English ambassador now? If he is your brother I would (حظ ايتمك *haz etmek*) to be introduced (كورشدرمك *ghieurushdurmek*) to him. He is a very learned (اوقومش *okoumoush*) man, but he is not so learned as (قدر *kadar*) your father. Where is my watch (ساعت *saat*)? It is on (اوزرينده *uzerindé*) the table (ترپزه *trebézé*). He was in Smyrna (اسمير *essmir*), but he is now in England (انكلترة *Inghilterra*). I am very glad that you have learned Turkish. It is a very pretty language (لسان *lissan*), but it is more difficult (كوچ *ghuch*) than English (انگليزچه *inglizché*). If he is a good doctor (حكيم *hékim*) he can give you a remedy (علاج *ilaj*). He is an excellent soldier but not a doctor. I am not well since I have been in London.

Conjugation of the Verb "To Have."

262. There is no verb in Turkish corresponding to our word "have." Possession is expressed by putting the adjective وار *var* (existing) after the noun possessed. If the possessor in English be a pronoun it is indicated by a pronominal affix, and if it be another noun, that noun is put in the genitive. Example, مركبم وار در *murekkebim var dir* (I have ink, literally, "my ink existing is"). The verb "to be" after وار can be used or left out in the present, but must be used in the other tenses. Example, ادامك پارەسى وار *âdâmĭn parassi var* (the man has money, literally, of the man his money existing is). The negative is expressed by putting the word يوق *yok* after the noun possessed. Example, اينەم يوق *aïném yok* (I have not a mirror). The ق of يوق is changed into غ when it comes before ى. Example, اينەم يوغيدى *aïném yoghoudou** (I had not a mirror). We subjoin some of the leading tenses of the verb "to have" with their Turkish rendering as examples.

* See 58.

Indicative Mood.

Present.

Singular.	Plural.
اوم وار *evim var*, I have a house	اومز وار *evimiz var*, we have a house
اوك وار *evin var*, thou hast a house	اوكز وار *evinis var*, you have a house
اوى وار *evi var*, he, she, or it, has a house	اولرى وار *evleri var*, they have a house

Negative.

اوم يوق *evim yok*, I have not a house	اومز يوق *evimiz yok*, we have not a house
اوك يوق *evin yok*, thou hast not a house	اوكز يوق *evinis yok*, you have not a house
اوى يوق *evi yok*, he, she, or it has not a house	اولرى يوق *evleri yok*, they have not a house

Past.

اوم وار ايدى *evim var idi*, I had a house	اومز وار ايدى *evimiz var idi*, we had a house
اوك وار ايدى *evin var idi*, thou hadst a house	اوكز وار ايدى *evinis var idi*, you had a house
اوى وار ايدى *evi var idi*, he, she, or it had a house	اولرى وار ايدى *evleri var idi*, they had a house

Negative.

اوم يوغيدى *evim yoghoudou*, I had not a house	اومز يوغيدى *evimiz yoghoudou*, we had not a house
اوك يوغيدى *evin yoghoudou*, thou hadst not a house	اوكز يوغيدى *evinis yoghoudou*, you had not a house
اوى يوغيدى *evi yoghoudou*, he, she, or it had not a house	اولرى يوغيدى *evleri yoghoudou*, they had not a house

Dubitative.

اوم وار ايمش *evim var imish*, I had a house (I think)	اومز وار ايمش *evimiz var imish*, we had a house (I think)
اوك وار ايمش *evin var imish*, thou hadst a house (I think)	اوكز وار ايمش *eviniz var imish*, you had a house (I think)
اوى وار ايمش *evi var imish*, he, she, or it had a house (I think)	اولرى وار ايمش *evleri var imish*, they had a house (I think)

Negative.

Singular.	Plural.
اوم يوغيمش *evim yoghoumoush*, I had not a house (I think)	اومز يوغيمش *evimiz yoghoumoush*, we had not a house (I think)
اوك بوغيمش *evin yoghoumoush*, thou hadst not a house (I think)	اوكز يوغيمش *eviniz yoghoumoush*, you had not a house (I think)
اوى يوغيمش *evi yoghoumoush*, he had not a house (I think)	اولرى يوغيمش *evleri yoghoumoush*, they had not a house (I think)

Future.

اوم اولهجق *evim olajak*, or اولور *olour*, I shall have a house	اومز اولهجق *evimiz olajak*, or اولور *olour*, we will have a house
اوك اولهجق *evin olajak*, or اولور *olour*, thou shalt have a house	اوكز اولهجق *eviniz olajak*, or اولور *olour*, you will have a house
اوى اولهجق *evi olajak*, or اولور *olour*, he, she, or it will have a house	اولرى اولهجق *evleri olajak*, or اولور *olour*, they will have a house

Conditional.

Present.

اوم وار ايسه *evim var ïssa*, if I have a house	اومز وار ايسه *evimiz var ïssa*, if we have a house

&c. &c.

Negative.

اوم يوغ ايسه *evim yogh oussa*, if I have not a house	اومز يوغ ايسه *evimiz yogh oussa*, if we have not a house

Past.

اوم وار ايسه‌ايدى *evim var ïssaydï*, if I had a house	اومز وار ايسه‌ايدى *evimiz var ïssaydï*, if we had a house

Negative.

اوم يوغ ايسه‌ايدى *evim yogh oussaydï*, if I had not a house	اومز يوغ ايسه‌ايدى *evimiz yogh oussaydï*, if we had not a house

Optative.

Present and Perfect.

Singular.	Plural.
اوم اولیدی *evim olaydĭ*, Oh! that I had a house; that I had had a house	اومز اولیدی *evimiz olaydĭ*, Oh! that w had a house; that we ha had a house

Imperative.

	اومز اولسون *evimiz olsoun*, let us hav a house
اوك اولسون *evin olsoun*, have thou a house?	اوكز اولسون *eviniz olsoun*, have a hou
اوی اولسون *evi olsoun*, let him, her, or it have a house	اولری اولسون *evleri olsoun*, let them hav a house

Gerund.

اوم وار ایکن *evim var iken*, while I had a house.
اوم یوغیکن *evim yogh iken*, while I had not a house.

263. "Have" can also be expressed in Turkish by putting دە *dé* (in after the personal pronouns, and adding وار *var*. Example:—

Singular.	Plural.
بندە وار *bendé var*, I have	بزدە وار *bizdé var*, we have
سندە وار *sendé var*, thou hast	سزدە وار *sizdé var*, you have
اندە وار *ondé var*, he, she, or it has	انلردە وار *onlarda var*, they have
بندە یوق *bendé yok*, I have not	بزدە یوق *bizdé yok*, we have not
سندە یوق *sendé yok*, thou hast not	سزدە یوق *sizdé yok*, you have not
اندە یوق *onda yok*, he, she, or it has not	انلردە یوق *onlarda yok*, they have not.

264. The name of the thing possessed is put before وار. Example, دە الما وار *bendé elma var* (I have an apple), قلم وار ایدی سندە *sendé kal* v *ĭdĭ* (thou hadst a pen), کتابلر وار ایسە انلردە *onlarda kitáblar var ĭssa* (if have books).

EXERCISE XII.

Turkey (دولت علیه *devleti-aliyé*) has a large fleet. Germany has the largest army in Europe, but she has not a very large fleet. You have pens (قلم *kalem*), ink, and paper (کاغد *kiaghid*). He has very beautiful pictures (رسم *ressm*). Your friend has a large garden. I had a penknife (چاقی *chakï*). You had a pencil (قورشون قلم *kourshoun kalem*). The tree has leaves (یپراق *yaprák*). If you have not a book you cannot read. He has great wealth (مال *mál*). We have no* money. He has no sense (عقل *akl*). He had no patience (صبر *sabr*). You have no paper, but you have pens and ink. My friend has a farm (چفتلك *chiftlik*) near (قربنده *kourbïnda*) Smyrna. I have two houses in Constantinople. That poor woman had many children, but most (اکثر *ekser*) of them have died. How many children have you? I have none (هیچ *hich*). My brother had a beautiful sword (قلیج *kïlïj*), which he brought from Damascus (دمشق *damashk*). You have not a good sword, but you have a very good gun (تفنك *tufek*). We have not time to read. That boy is very industrious, but he has not any† capacity (اقتدار *iktidar*). You have capacity, but you are not industrious.

Conjugation of a Negative Verb.

265. A verb is made negative by simply putting م after the root. It is then conjugated in the same manner as any other verb quite regularly, except in the aorist, as will be seen from below.

Infinitive Mood.

یازمق *yazmamak*, not to write.

Indicative Mood.

Present.

Singular.	Plural.
یازمیورم *yazmayoroum*, I do not write	یازمیورز *yazmayorouz*, we do not write
یازمیورسن *yazmayorsoun*, thou dost not write	یازمیورسکز *yazmayorsounouz*, you do not write
یازمیور *yazmayor*, he does not write	یازمیورلر *yazmayorlar*, they do not write

* Say we have not money.

† Say he has not capacity.

Imperfect.

Singular.	Plural.
يازميور ايدم *yazmayor oudoum*, I did not write or was not writing	يازميور ايدق *yazmayor oudouk*, we did not write or were not writing
يازميور ايدك *yazmayor oudoun*, thou didst not write or wast not writing	يازميور ايدكز *yazmayor oudounouz*, you did not write or were not writing
يازميور ايدى *yazmayor oudou*, he did not write or was not writing	يازميور ايديلر *yazmayor oudoular*, they did not write or were not writing

Aorist.

يازمم *yazmam*, I do not write or shall not write	يازميز *yazmayĭz*, we do not write or shall not write
يازمزسن *yazmazsĭn*, thou dost not write or shalt not write	يازمازسكز *yazmazsĭnĭz*, you do not write or will not write
يازماز *yazmaz*, he does not write or will not write	يازمازلر *yazmazlar*, they do not write or will not write

Past.

يازماز ايدم *yazmaz ĭdĭm*,* I used not to write or would not write	يازمازدق *yazmazdĭk*, we used not to write or would not write
يازماز ايدك *yazmaz ĭdĭn*, thou usedst not to write or would not write	يازمازدكز *yazmazdĭnĭz*, you used not to write or would not write
يازماز ايدى *yazmaz ĭdĭ*, he used not to write or would not write	يازمازديلر *yazmazdĭlar*, they used not to write or would not write

Perfect.

يازمدم *yazmadĭm*, I did not write, I have not written	يازمدق *yazmadĭk*, we did not write, we have not written
يازمدك *yazmadĭn*, thou didst not write, thou hast not written	يازمدكز *yazmadĭnĭz*, you did not write, you have not written
يازمدى *yazmadĭ*, he did not write, he has not written	يازمديلر *yazmadĭlar*, they did not write, they have not written

* One can say يازماز ايدم *yazmaz ĭdĭm* or يازمازدم *yazmazdĭm*, يازمازدك *yazmazdĭn* or يازماز ايدك *yazmaz ĭdĭn*, and so on.

Future.

Singular.	Plural.
يازمیه جغم *yazmayajaghĭm*, I shall or will not write	يازمیه جغز *yazmayajaghĭz*, we shall or will not write
يازمیه جقسن *yazmayajaksĭn*, thou shalst or wilst not write	يازمیه جقسكز *yazmayajaksĭnĭz*, you shall or will not write
يازمیه جق *yazmayajak*, he shall or will not write	يازمیه جقلر *yazmayajaklar*, they shall or will not write

Necessitative.

Present.

يازمهملییم *yazmamalĭyĭm*, I must or ought not to write	يازمهملییز *yazmamalĭyĭz*, we must or ought not to write
يازمهملیسن *yazmamalĭsĭn*, thou must or ought not to write	يازمهملیسكز *yazmamalĭsĭnĭz*, you must or ought not to write
يازمهملی در *yazmamalĭ dĭr*, he must or ought not to write	يازمهملی درلر *yazmamalĭ dĭrlar*, they must or ought not to write

Perfect.

يازمهملی ایدم *yazmamalĭyĭdĭm*, I ought not to have written, and so on.

Conditional.

Present.

يازمسهم *yazmasam*, if I do not write, and so on.

Perfect.

يازمسیدم *yazmasaydĭm*, if I did not write, &c.

Optative.

Present.

يازمیهیم *yazmayayĭm*, that I may not write, and so on.

Past.

يازمیهیدم *yazmayaydĭm*, that I might not write.

Imperative.

Singular.	Plural.
	يازميه‌لم *yazmayalïm*, let us not write
يازمه *yazma*, write thou not	يازميكز *yazmayïnïz*, write not
يازمسون *yazmasïn*, let him not write	يازمسونلر *yazmasïnlar*, let them not write.

EXERCISE XIII.

He does not read well, but he writes pretty well (ايوجه *éijé*). He will not go to London. We shall not travel this year, but we travelled a great deal last year. Do not write a very long (اوزون *ouzoun*) letter. We have not seen each other for (برو *béri*) a long time. Let him not speak till I come. Do not let us speak. He ought not to have spoken. Oh, that I had not seen him! We do not know when the steamer (واپور *vapor*) will start (قالقمق *kâlkmak*). It will start to-morrow morning (صباحلين *sabahléin*), but I do not know at what o'clock. You do not know the name of the vessel (كمى *ghémi*). Do not start before the post arrives (كلمك *ghelmek*). We do not write. He did not run (قوشمق *koshmak*). He would not run. We do not walk every day. He used not to rise (قالقمق *kâlkmak*) early. He does not sleep well. We shall not go (ياتمق) to bed. He has not gone to bed. We do not swim. If you do not study you will never learn Turkish, for it is a very difficult language. You ought not to be (اولمق *olmak*) idle (تنبل *tenbel*). He did not work. Light (ياقمق *yakmak*) a candle (موم *moum*). Do not light a candle. Let him light it. Do not put (سوندرمك *seundurmek*) it out. You will put it out, if you do not take (صاقنمق *sakïnmak*) care. I shall not put it out.

The Interrogative Form of the Verb.

266. A verb is conjugated interrogatively by the use of the particle مى (pronounced *mi*, *mï*, *mou*, or *mu*, according to the vowels soft or hard by which it is preceded—see 58 and 68). It is generally placed before the characteristic endings of the different *simple* tenses, except in the third person, and before the termination ايدى *idi* of the *compound* tenses, even in the third person, as الورميييم *alïrmïyïm* (do I take?), الورميسين *alïrmïsïn* (dost thou take?), الورمى *alïrmï* (does he take?), اليورميييم *alïyormouyoum* (am I taking?), اله جقمييه *alajakmïyïm* (shall I take?), الملوميييم *almalïmïyïm* (ought I to take?), الملومييدم *almalïmïyïdïm* (ought I to have taken?); باقدى ميدى *bâkdï mïdï* (had he looked?). But in the perfect of the indicative, and in the optative* and imperative, it comes completely at the

* Except in the second person singular and plural,

end of the verb; as سودممی *sevdimmi* (did I love?), كلديمی *gheldimmi* (did he come?), يازدقمی *yazdĭkmĭ* (did we write?), طوردكزمی *dourdounouzmou* (did you remain?), ويرەيممی *véréyimmi* (shall I give, or may I give?), يازسونمی *yazsĭnmĭ* (may he write, or shall he write?).

Conjugation of a Verb Interrogatively.

المق *almak* (to take).

Indicative Mood.

Present.

Singular.	Plural.
اليورمييم *alĭyormouyoum*, do I take? am I taking?	اليورمييز *alĭyormouyouz*, do we take? are we taking?
اليورميسن *alĭyormousoun*, dost thou take? art thou taking?	اليورميسكز *alĭyormousounouz*, do you take? are you taking?
اليورمی *alĭyormou*, does he take? is he taking?	اليورلرمی *alĭyorlarmĭ*, do they take? are they taking?

Aorist.

الورمييم *alĭrmĭyĭm*, do I take? shall I take?	الورمييز *alĭrmĭyĭz*, do we take? shall we take?
الورميسن *alĭrmĭsĭn*, dost thou take? wilt thou take?	الورميسكز *alĭrmĭsĭnĭz*, do you take? will you take?
الورمی *alĭrmĭ*, does he take? will he take?	الورلرمی *alĭrlarmĭ*, do they take? will they take?

Past.

الورميدم *alĭrmĭdĭm*, or الورمييدم *alĭrmĭyĭdĭm*, used I to take?	الورميدق *alĭrmĭdĭk*, used we to take?
الورميدك *alĭrmĭdĭn*, usedst thou to take?	الورميدكز *alĭrmĭdĭnĭz*, used you to take?
الورميدی *alĭrmĭdĭ*, used he to take?	الورميديلر *alĭrmĭdĭlar*, used they to take?

Perfect.

الدممی *aldĭmmĭ*, did I take, or have I taken?	الدقمی *aldĭkmĭ*, did we take, or have we taken?
الدكمی *aldĭnmĭ*, didst thou take, or hast thou taken?	الدكزمی *aldĭnĭzmĭ*, did you take, or have you taken?
الدیمی *aldĭmmĭ*, did he take, or has he taken?	الديلرمی *aldĭlarmĭ*, did they take, or have they taken?

Future.

Singular.	Plural.
الەجقمييم *alajakmĭyĭm*, shall I take?	الەجقمييز *alajakmĭyĭz*, shall we take?
الەجقميسن *alajakmĭsĭn*, shalt thou take?	الەجقميسكز *alajakmĭsĭnĭz*, shall you take?
الەجقمي *alajakmĭ*, shall he take?	الەجقلرمى *alajaklarmĭ*, shall they take?

Necessitative.

Present.

المليميم *almalĭmĭyĭm*, ought I to take, or must I take?	المليميز *almalĭmĭyĭz*, ought we to take, or must we take?
المليميسن *almalĭmĭsĭn*, oughtst thou to take, or must thou take?	المليميسكز *almalĭmĭsĭnĭz*, ought you to take, or must you take?
المليمى *almalĭmĭ*, ought he to take, or must he take?	المليلرمى *almalĭlarmĭ*, ought they to take, or must they take?

Perfect.

المليمييدم *almalĭmĭyĭdĭm*, ought I to have taken, or was I obliged to take?	المليمييدق *almalĭmĭyĭdĭk*, ought we to have taken, or were we obliged to take?
المليمييدك *almalĭmĭyĭdĭn*, oughtest thou to have taken, or wast thou obliged to take?	المليمييدكز *almalĭmĭyĭdĭnĭz*, ought you to have taken, or were you obliged to take?
المليمييدى *almalĭmĭyĭdĭ*, ought he to have taken, or was he obliged to take?	المليميديلر *almalĭmĭyĭdilar*, ought they to have taken, or were they obliged to take?

Optative.

الەيممى *alayĭmmĭ*, may I take, or shall I take?	الەلممى *alalĭmmĭ*, may we take, or shall we take?
الەميسن *alamĭsĭn*, mayst thou take, or shalt thou take?	الەميسكز *alamĭsĭnĭz*, may you take, or shall you take?
الەمى *alamĭ*, may he take, or shall he take?	الەلرمى *alalarmi*, may they take, or shall they take?

Imperative.

السونمى *alsĭnmĭ*, may he take, or shall he take?	السونلرمى *alsĭnlarmĭ*, may they take, or shall they take?

EXERCISE XIV.

Do you know Turkish? I know it pretty well. Did your friend come yesterday? He did not come yesterday, but he will come to-day. Will you write to me every week? Ought I to have written? You ought not to have written. Shall I read? Shall* we take (گزمك *ghézmek*) a walk? Did they take a walk? Did you run? Shall I call (چاغرمق *chaghïrmak*) the servant (خدمتكار *hizmetkiar*)?† Do not call him, he will come. What‡ is he doing? Is he reading? Shall (گلسونمی *ghelsinmi*) he come? Does he study (چالشمق *chálïshmak*)? Used he to study? Shall I finish (بتورمك *bitirmek*) this letter? Do you swim? Does he give lessons (درس *derss*)? He used to give lessons. Do you know his name? I do not know it, but cannot you ask (سورمق *sormak*)? Is the weather fine? Has it cleared up (اچلمق *achïlmak*)? No, it has not cleared up yet (هنوز *daha*). Have you read the newspaper to-day? No; did you see it? I did not see it; but cannot you tell me the news? Have you received (المق *álmak*) a telegram (تلغرافنامه *telégrafnamé*)? Who§ sent it? Mr. So-and-so (فلان افندی *filan effendi*) sent it. What does he say?

Conjugation of "To be Able."

267. To express being able to do anything in Turkish, the verb بلمك *bilmek* is used and placed after the other verb, the root only of which is taken and a *s* added to it. Some of the most important tenses are subjoined as an illustration.

Indicative Mood.

Present.

Singular.	Plural.
سوه بيليورم *sevé biliyoroum*, I can love	سوه بيليورز *sevé biliyoroux*, we can love
سوه بيليورسن *sevé biliyorsoun*, thou canst love	سوه بيليورسكز *sevé biliyorsounoux*, you can love
سوه بيليور *sevé biliyor*, he can love	سوه بيليورلر *sevé biliyorlar*, they can love

* Use the interrogative of the optative.

† The proper pronunciation of this word would, according to the spelling, be *khidmetkiar*, but it is usually pronounced *hizmetkiar*.

‡ When "what" is used, مى is not required to show interrogation.

§ When the interrogative pronoun كيم is used, مى is not required.

Aorist.

Singular.	Plural.
سوه بلورم *sevé bilirim*, I can love, or I shall be able to love	سوه بلورز *sevé biliriz*, we can love, we shall be able to love
سوه بلورسن *sevé bilirsin*, thou canst love, thou wilt be able to love	سوه بلورسكز *sevé bilirsiniz*, you can love, you will be able to love
سوه بلور *sevé bilir*, he can love, he will be able to love	سوه بلورلر *sevé bilirler*, they can love, they will be able to love

Perfect.

سوه بلدم *sevé bildim*, I could love, or I have been able to love*	سوه بلدك *sevé bildik*, we could love, or we have been able to love
سوه بلدك *sevé bildin*, thou couldst love, thou hast been able to love	سوه بلدكز *sevé bildiniz*, you could love, you have been able to love
سوه بلدى *sevé bildi*, he could love, he has been able to love	سوه بلديلر *sevé bildiler*, they could love, they have been able to love

Future.

سوه بله‌جكم *sevé biléjéyim*, I shall or will be able to love	سوه بله‌جكز *sevé biléjéyiz*, we shall or will be able to love
سوه بله‌جكسن *sevé biléjeksin*, thou shalt or wilt be able to love	سوه بله‌جكسكز *sevé biléjeksiniz*, you shall or will be able to love
سوه بله‌جك *sevé biléjek*, he shall or will be able to love	سوه بله‌جكلر *sevé biléjekler*, they shall or will be able to love

Necessitative.

سوه بلمليم *sevé bilméliyim*, I ought or must be able to love	سوه بلمليز *sevé bilméliyiz*, we ought or must be able to love

Optative.

سوه بله‌يم *sevé biléyim*, that I may be able to love

&c. &c. &c.

268. "Not to be able," is expressed by the negative potential form of the verb. Example, سومهمك *sevémemek* (not to be able to love), سومم

* And also, I would be able to love,

sevémem (I cannot love), سوه‌مدم *sevémadim* (I could not love); اوقومق *okoumak* (to read), اوقويامق *okouyamamak* (not to be able to read), اوقوياماز *okouyamaz* (he cannot read); كيدمز *ghidémez* (he cannot go); گلمز *ghelémez* (he cannot come); and so forth.

EXERCISE XV.

Can you read Turkish? I can read a little (براز *bir áz*). I wish (كاشكه *keshké*) I could write well. He cannot swim. I cannot go out (چقمق *chïkmak*) to-morrow. They can go out. Can you give lessons in English (انكليزچه *inglizché*)? I cannot. Birds (قوش *koush*) can fly (اوچمق *ouchmak*). He ought to be able to write. He cannot write, but he can read. Can you see? I cannot see. I could not sleep. I could not write to you, because I had no paper. He could not find my book. I can find it. Where is it? I cannot tell you, because it is a secret (سر *sir*). My horse cannot run. He ought to be able to run. Can you send me my box (صندوق *sandïk*)? I cannot send it. Can you play (اوينامق *oïnamak*) chess? I can play a little, but I cannot play well. Can you lend (اوردنج ويرمك *eurdunj vermek*) me a book (كتاب *kitáb*)?

Compound Verbs.

269. Compound verbs are formed by employing Arabic, Persian, and occasionally Turkish words with the Turkish auxiliary verbs.

Compound *active* verbs are constructed with nouns of action (generally of Arabic origin) and one of the Turkish auxiliaries, ايتمك *etmek*, ايلمك *éylémek*, قيلمق *kïlmak*, بيورمق *bouyourmak*, all meaning "to do,"* but the first is most frequently used; as قتل ايتمك *katl etmek* (to kill), from the Arabic verbal noun قتل *katl* (the action of killing); رجا ايتمك *rija etmek* (to request), from رجا *rija* (requesting); رسم ايتمك *ressm etmek* (to draw), from رسم *ressm* (drawing); تكلم ايتمك *tékellum etmek* (to converse, talk); تشريف ايتمك *teshrif etmek* (to honour, visit); درج ايتمك *derj etmek* (to insert).

Compound *passive* verbs are constructed with the same words and the passive form of the auxiliary verbs ايدلمك *edilmek*, قيلنمق *kïlïnmak*, and بيورلمق *boyouroulmak*, or, more frequently, with the passive form of the verb اولمق *olmak*; viz., اولنمق *olounmak*, a passive form of the verb "to become," to which we have nothing corresponding in English; as قتل اولنمق *katl olounmak* (to be killed), تشريف اولنمق *teshrif olounmak* (to

* The original meaning of بيورمق *bouyourmak* is "to deign," "to be kind enough."

be honoured), درج اولنمق *derj olounmak* or درج ايديلمك *derj edilmek* (to be inserted).

Compound *neuter* verbs are obtained by uniting Arabic or Persian active and passive participles to the neuter verb اولمق *olmak* (to be); as, راضى اولمق *razĭ olmak* (to consent), from راضى, an Arabic word meaning "consenting, who consents," literally, to be a consenter, or one who consents.

Model of the Conjugation of a Compound Active Verb.

قتل ايتمك *katl etmek*, to kill.

Indicative Mood.

Present.

Singular.	Plural.
قتل ايديورم *katl ediyoroum*, I kill	قتل ايديورز *katl ediyorouz*, we kill
قتل ايديورسن *katl ediyorsoun*, thou killest	قتل ايديورسكز *katl ediyorsounouz*, you kill
قتل ايديور *katl ediyor*, he kills	قتل ايديورلر *katl ediyorlar*, they kill

Imperfect.

قتل ايديوردم *katl ediyordoum*, I was killing	قتل ايديوردق *katl ediyordouk*, we were killing

&c. &c.

Aorist.

قتل ايدرم *katl ederim*, I kill (habitually), or I shall kill	قتل ايدرز *katl ederiz*, we kill (habitually), or shall kill
قتل ايدرسن *katl edersin*, thou killest, or wilt kill	قتل ايدرسكز *katl edersiniz*, you kill, or will kill
قتل ايدر *katl eder*, he kills, or will kill	قتل ايدرلر *katl ederler*, they kill, or will

Past.

قتل ايدر ايدم* *katl eder idim*, I used to kill, or would kill	قتل ايدردك *katl ederdik*, we used to kill, or would kill
قتل ايدر دك *katl eder din*, thou usedst to kill, or wouldst kill	قتل ايدردكز *katl ederdiniz*, you used to kill, or would kill
قتل ايدر دى *katl eder di*, he used to kill, or would kill	قتل ايدردىلر *katl ederdiler*, they used to kill, or would kill

* Or قتل ايدردم *katl ederdim*, &c.

Perfect.

Singular.	Plural.
قتل ايتدم *katl etdim*, I killed, or have killed	قتل ايتدك *katl etdik*, we killed, or have killed
قتل ايتدك *katl etdin*, thou killedst, or hast killed	قتل ايتدكز *katl etdiniz*, you killed, or have killed
قتل ايتدى *katl etdi*, he killed, or has killed	قتل ايتديلر *katl etdiler*, they killed, or have killed

Future.

قتل ايدهجكم *katl edéjéyim*, I shall or will kill	قتل ايدهجكز *katl edejéyiz*, we shall or will kill
قتل ايدهجكسن *katl edéjeksin*, thou shalt or wilt kill	قتل ايدهجكسكز *katl edéjeksiniz*, you shall or will kill
قتل ايدهجك *katl edéjek*, he shall or will kill	قتل ايدهجكلر *katl edejekler*, they shall or will kill

Necessitative.

Present.

قتل ايتمليم *katl etméliyim*, I must kill, or ought to kill	قتل ايتمليز *katl etméliyiz*, we must kill, or ought to kill
قتل ايتملیسن *katl etmélisin*, thou must kill, or ought to kill	قتل ايتمليسكز *katl etmélisiniz*, you must kill, or ought to kill
قتل ايتملى (در) *katl etméli (dir)*, he must kill, or ought to kill	قتل ايتمليدرلر *katl etmélidirler*, they must kill, or ought to kill

Perfect.

قتل ايتمليدم *katl etméliyidim*, I ought to have killed, or I was obliged to kill	قتل ايتمليدك *katl etméliyidik*, we ought to have killed, or were obliged to kill
قتل ايتمليدك *katl etméliyidin*, thou oughtest to have killed, or thou wast obliged to kill	قتل ايتمليدكز *katl etméliyidiniz*, you ought to have killed, or were obliged to kill
قتل ايتمليدى *katl etméliyidi*, he ought to have killed, or was obliged to kill	قتل ايتمليديلر *katl etméliyidiler*, they ought to have killed, or were obliged to kill

Conditional.

Aorist.

Singular.	Plural.
قتل ايتسم *katl etsém*, if I kill	قتل ايتسك *katl etsék*, if we kill
قتل ايتسك *katl etsén*, if thou kill	قتل ايتسكز *katl etséniz*, if you kill
قتل ايتسه *katl etsé*, if he kill	قتل ايتسه‌لر *katl etséler*, if they kill.

Perfect.

قتل ايتسيدم *katl etséyidim*, if I killed or had killed	قتل ايتسيدك *katl etséyidik*, if we killed or had killed
قتل ايتسيدك *katl etséyidin*, if thou killed or had killed	قتل ايتسيدكز *katl etséyidiniz*, if you killed or had killed
قتل ايتسيدى *katl etséyidi*, if he killed or had killed	قتل ايتسيديلر *katl etséyidiler*, if they killed or had killed

Optative.

Present.

قتل ايده‌يم *katl edéyim*, that I may kill	قتل *ايده‌وز *katl edéyiz*, that we may kill
قتل ايده‌سن *katl edésin*, that thou mayest kill	قتل ايده‌سكز *katl edéseniz*, that you may kill
قتل ايده *katl edé*, that he may kill	قتل ايده‌لر *katl edéler*, that they may [kill

Perfect.

قتل ايده‌يدم *katl edéyidim*, that I might kill, or might have killed	قتل ايديدك *katl edéyidik*,† that we might kill, or might have killed
قتل ايديدك *katl edéyidin*,† that thou mightst kill, or mightst have killed	قتل ايديدكز *katl edéyidiniz*,† that you might kill, or might have killed
قتل ايديدى *katl edéyidi*,† that he might kill, or might have killed	قتل ايديديلر *katl edéyidiler*,† that they might kill, or might have killed

Imperative.

	قتل ايده‌لم *katl edélim*, let us kill
قتل ايت *katl et*, kill thou [kill	قتل ايدكز *katl ediniz*, kill you
قتل ايتسون *katl etsin*, let him, her, or it	قتل ايتسونلر *katl etsinler*, let them kill

* Also written ايده‌يز.

† Also *sometimes*, but not generally, written قتل ايده‌يدك, قتل ايده‌يدى, قتل ايده‌يدكز, قتل ايده‌يدك, and قتل ايده‌يديلر.

Participles.

Active.

Present.

قتل ايدن *katl eden*, killing, who or which kills, killed, or will kill.

Aorist.

قتل ايدر *katl eder*, killing, who or which kills habitually, or will kill.

Past.

قتل ايتمش *katl etmish*, who or which has killed.

Perfect.

قتل ايتدك *katl etdik*, who or which has killed.

Future.

قتل ايدجك *katl edéjek*, who or which will kill.

Passive.

قتل ايتدك *katl etdik*, who or which is or has been killed

قتل ايدجك *katl edéjek*, who or which will be killed.

Verbal Nouns.

قتل ايتمه *katl etma*, the action of killing

قتل ايتدك *katl etdik*, the action of having killed

قتل ايدجك *katl edéjek*, the action of being about to kill.

Gerunds.

قتل ايدوب *katl edip*, killing, having killed

قتل ايدرك *katl edérek*, killing, continuing to kill

قتل ايديجك *katl edijek* } on killing, as soon as killing occurs

قتل ايدنجه *katl edinjé* }

قتل ايده ايده *katl edé edé*, by dint of killing, by repeatedly killing

قتل ايتمكين *katl etméyin*, by reason of killing

قتل ايدلى *katl edéli*, since killing.

EXERCISE XVI.

Can you draw (رسم ايتمك *ressm etmek*)? I can draw a little. My brother draws very well, and he will help (ياردم ايتمك *yardïm etmek*) you. You must make haste (عجله ايتمك *ajelé etmek*). Let us make haste. I must make haste,

because I am very tired (يورغون *yorghoun*). You must sign (امضا ايتمك *imza etmek*) this paper. I signed it yesterday. The letter I signed was very important (مهم *muhim*). The enemy (دشمن *dushmen*) destroyed (تلف ايتمك *télef etmek*) several towns and killed the inhabitants (سكنه *seknè*). Will you help me? I will always help you. I thank (تشكر ايتمك *téshekkiur etmek*) you. He promised (وعد ايتمك *vad etmek*) to lend me a book. If you promise, you must perform (اجرا ايتمك *ijra etmek*). He has performed what he promised. I cannot promise. We promise. They promised, but they did not perform. Did the gardener (باغچوان *bâghchéwân*) send (ارسال ايتمك *irsal etmek*) the fruit (يمش *yémish*)? He has not sent it. You ought not to delay (تأخر ايتمك *téékhkhur etmek*). He always delays. Did you visit (زيارت ايتمك *ziyaret etmek*) your friend? I have not visited him lately (كچنلرده *gechenlerdé*). I regret (تأسف ايتمك *téessouf etmek*) it. Do you regret it? We shall regret it. I do not regret it. We do not regret it. Have you lost (غائب ايتمك *kaïb etmek*) your money? Yes, I have lost it. He has lost his handkerchief (منديل *mendil*)? We lost our books. He has lost nothing (هيچ *hich*). Did your friend preach (وعظ ايتمك *vaz etmek*) last (كچن *gechen*) Sunday (بازاركونى *bazar ghiunu*)? No, but he will preach next (كله جك *ghelédjek*) Sunday. Make haste, it is late (كچ *ghech*). We made haste. He did not make haste. You must make haste. He ought to have made haste. Shall we make haste? Having written the letter, he sent it at once (اول ساعت *ol saat*).

Conjugation of a Neuter Compound Verb.

270. Neuter compound verbs are formed by putting اولمق *olmak* after Arabic or Persian participles. Example, راضى اولمق *razï olmak* (to consent, literally, to become one who consents).

Indicative Mood.

Present.

Singular.	Plural.
راضى اوليورم *razï olïyorïm*,* I consent	راضى اوليورز *razï olïyorïz*, we consent
راضى اوليورسن *razï olïyorsïn*, thou consentest	راضى اوليورسكز *razï olïyorsïnïz*, you consent
راضى اوليور *razï olïyor*, he consents	راضى اوليورلر *razï olïyorlar*, they consent

* Or *razï olouyoroum, olouyorsoun, olouyor, olouyorsounouz*, &c.

Imperfect.

Singular.	Plural.
راضی اولیوردم *razï olïyordïm*,* or راضی اولیورایدم *razï olïyorïdïm*, I was consenting	راضی اولیوردك *razï olïyordïk*, we were consenting
راضی اولیوردك *razï olïyordïn*, thou wast consenting	راضی اولیوردكز *razï olïyordïnïz*, you were consenting
راضی اولیوردی *razï olïyordï*, he was consenting	راضی اولیوردیلر *razï olïyordïlar*, they were consenting

Aorist.

راضی اولورم *razï olouroum*, I consent (habitually), or will consent	راضی اولورز *razï olourouz*, we consent (habitually), or will consent
راضی اولورسن *razï oloursoun*, thou consentest (habitually), or wilt consent	راضی اولورسكز *razï oloursounouz*, you consent (habitually), or will consent
راضی اولور *razï olour*, he consents (habitually), or will consent	راضی اولورلر *razï olourlar*, they consent (habitually), or will consent

Past.

راضی اولوردم *razï olourdoum*, or راضی اولورایدم *razï olour-oudoum*, I would consent, or used to consent	راضی اولوردق *razï olourdouk*, or راضی اولورایدق *razï olour-oudouk*, we would consent, or used to consent
راضی اولوردك *razï olourdoun*, or راضی اولورایدك *razï olour-oudoun*, thou wouldst consent, or usedst to consent	راضی اولوردكز *razï olourdounouz*, or راضی اولورایدكز *razï olour-oudounouz*, you would consent, or used to consent
راضی اولوردی *razï olourdou*, or راضی اولورایدی *razï olour-oudou*, he would consent, or used to consent	راضی اولوردیلر *razï olourdoular*, or راضی اولورایدیلر *razï olour-oudoular*, they would consent, or used to consent

* Or *olouyordoum* or *olouyor oudoum*, &c.

Perfect.

Singular.	Plural.
راضی اولدم *razï oldoum*, I consented, or have consented	راضی اولدق *razï oldouk*, we consented, or have consented
راضی اولدك *razï oldoun*, thou consentedst, or hast consented	راضی اولدكز *razï oldounouz*, you consented, or have consented
راضی اولدی *razï oldou*, he consented, or has consented	راضی اولدیلر *razï oldoular*, they consented, or have consented

Future.

راضی اوله جغم *razï olajaghïm*, I shall or will consent	راضی اوله جغز *razï olajaghïz*, we shall or will consent
راضی اوله جقسن *razï olajaksïn*, thou shalt or wilt consent	راضی اوله جقسكز *razï olajaksïnïz*, you shall or will consent
راضی اوله جق *razï olajak*, he shall or will consent	راضی اوله جقلر *razï olajaklar*, they shall or will consent

Necessitative.

Present.

راضی اولملیم *razï olmalïyïm*, I must or ought to consent	راضی اولملویز *razï olmalïyïz*, we must or ought to consent
راضی اولملوسن *razï olmalïsïn*, thou must or ought to consent	راضی اولملوسكز *razï olmalïsïnïz*, you must or ought to consent
راضی اولملو *razï olmalï*, he must or ought to consent	راضی اولملولر *razï olmalïlar*, they must or ought to consent

Perfect.

راضی اولملوایدم *razï olmalïyïdïm*, I ought to have consented, or was obliged to consent	راضی اولملوایدق *razï olmalïyïdïk*, we ought to have consented, or were obliged to consent
راضی اولملوایدك *razï olmalïyïdïn*, thou oughtest to have consented, or wast obliged to consent	راضی اولملوایدكز *razï olmalïyïdïnïz*, you ought to have consented, or were obliged to consent
راضی اولملوایدی *razï olmalïyïdï*, he ought to have consented, or was obliged to consent	راضی اولملوایدیلر *razï olmalïyïdïlar*, they ought to have consented, or were obliged to consent

Optative.

Present.

Singular.	Plural.
راضی اولهیم *razĭ olayĭm*, that I may consent	راضی اولهیز* *razĭ olayĭz*, that we may consent
راضی اولهسن *razĭ olasĭn*, that thou mayest consent	راضی اولهسکز *razĭ olasĭnĭz*, that you may consent
راضی اوله *razĭ ola*, that he may consent	راضی اولهلر *razĭ olalar*, that they may consent

Perfect.

راضی اولهیدم *razĭ olaydĭm*, that I might consent, or might have consented	راضی اولهیدق *razĭ olaydĭk*, that we might consent, or might have consented
راضی اولهیدك *razĭ olaydĭn*, that thou mightest consent, or might have consented	راضی اولهیدکز *razĭ olaydĭnĭz*, that you might consent, or might have consented
راضی اولهیدی *razĭ olaydĭ*, that he might consent, or might have consented	راضی اولهیدیلر *razĭ olaydĭlar*, that they might consent, or might have consented

Conditional.

Aorist.

راضی اولسم *razĭ olsam*, if I consent	راضی اولسق *razĭ olsak*, if we consent
راضی اولسك *razĭ olsan*, if thou consentest	راضی اولسکز *razĭ olsanĭz*, if you consent
راضی اولسه *razĭ olsa*, if he consent	راضی اولسهلر *razĭ olsalar*, if they consent

Perfect.

راضی اولسیدم *razĭ olsaydĭm*, if I consented, or if I had consented	راضی اولسیدق *razĭ olsaydĭk*, if we consented, or had consented
راضی اولسیدك *razĭ olsaydĭn*, if thou consentedst, or hadst consented	راضی اولسیدکز *razĭ olsaydĭnĭz*, if you consented, or had consented
راضی اولسیدی *razĭ olsaydĭ*, if he consented, or had consented	راضی اولسیدیلر *razĭ olsaydĭlar*, if they consented, or had consented

* Also spelt اولهوز. In common conversation, too, the first person plural of the imperative اولهلم *olalĭm* is used instead of یز اوله *olayız*.

Imperative.

Singular.	Plural.
	راضی اولهلم *razï olalïm*, let us consent
راضی اول *razï ol*, consent thou	راضی اولکز *razï olounouz*, consent you
راضی اولسون *razï olsoun*, let him, her, or it consent	راضی اولسونلر *razï olsounlar*, let them consent

Participles.

Active.

راضی اولان *razï olan*, consenting, who or which consents, consented, or will consent

راضی اولور *razï olour*, consenting, who consents or will consent

راضی اولمش *razï olmoush*, who has consented

راضی اولدق *razï oldouk*, who has consented

راضی اوله جق *razï olajak*, who will consent

Passive.

راضی اولدق *razï oldouk*, which is consented to

راضی اوله جق *razï olajak*, which will be consented to.

Verbal Nouns.

راضی اولمه *razï olma*, the act of consenting

راضی اولدق *razï oldouk*, the act of having consented

راضی اوله جق *razï olajak*, the act of being about to consent.

Gerunds.

راضی اولوب *razï oloup*, consenting (first consenting then)

راضی اوله رق *razï olarak*, consenting, continuing to consent

راضی اولیجق *razï olijak*, } on consenting, as soon as consenting

راضی اولنجه *razï olounja*, }

راضی اوله اوله *razï ola ola*, by dint of consenting

راضی اولمغین *razï olmaghin*, by reason of consenting

راضی اولهلو *razï oldïlï*, since consenting.

EXERCISE XVII.

I shall be a soldier. He has become a soldier. Did he consent? He did not consent. When did that happen (واقی اولمق *vakï olmak*)? It happened last week. We shall repent (پشیمان اولمق *pishmán* olmak*) (it). He repented (it). I am very glad (ممنون *memnoun*) that I have seen you. I have not seen you for (برو *berï*) a long (چوقدن *chokdan*) time. You will dine (طعام ایتمك *taam etmek*) with us? I cannot dine with you to-day. He disappeared (نا پیدا اولمق *na péyda olmak*). We prevailed (غالب اولمق *ghalib olmak*). You prevailed. They must prevail. He will profit (فائدهمند اولمق *faïdémend olmak*) by this experience (تجربه *tejribé*). You profited by what you saw. We have succeeded (مظهر توفق اولمق *mázhari-tevfik olmak*). Oh! that I might succeed. I shall be very grieved (متأسف *mutéésrif*) if you go. You must not be sorry, because I shall return (عودت ایتمك *avdet etmek*) soon (عن قریب *an karib*). Has your brother returned? Yes. I was not aware (خبردار اولمق *khabrdar olmak*) of it. You must have been aware of it. If we had been aware of it.

Conjugation of a Compound Passive Verb.

271. Passive compound verbs are formed by putting اولنمق *olounmak*, the passive form of the auxiliary verb اولمق *olmak* (to become), after Arabic verbal nouns (see 269). Example,—

قتل اولنمق *katl olounmak*, to be killed.

Indicative Mood.

Present.

Singular.	Plural.
قتل اولنیورم *katl olounouyouroum*,† I am being killed	قتل اولنیورز *katl olounouyoroux*, we are being killed
قتل اولنیورسن *katl olounouyoursoun*, thou art being killed	قتل اولنیورسکز *katl olounouyorsounoux*, you are being killed
قتل اولنیور *katl olounouyor*, he is being killed	قتل اولنیورلر *katl olounouyorlar*, they are being killed

* The original Persian pronunciation is *peshiman*, but the Turks say *pishmán*.

† Or *olouniyorïm*, &c.

Imperfect.

Singular.	Plural.
قتل اولنيور ايدم *katl olounouyor oudoum*,* I was being killed	قتل اولنيور ايدق *katl olounouyor oudouk*, we were being killed
قتل اولنيور ايدك *katl olounouyor oudoun*, thou wast being killed	قتل اولنيور ايدكز *katl olounouyor oudounouz*, you were being killed
قتل اولنيور ايدى *katl olounouyor oudou*, he was being killed	قتل اولنيورلر ايدى *katl olounouyorlar oudou*, they were being killed

Aorist.

قتل اولنورم *katl olounouroum*, I am killed, or shall be killed	قتل اولنورز *katl olounourouz*, we are killed, or shall be killed
قتل اولنورسن *katl olounoursoun*, thou art killed, or wilt be killed	قتل اولنورسكز *katl olounoursounouz*, you are killed, or will be killed
قتل اولنور *katl olounour*, he is killed, or will be killed	قتل اولنورلر *katl olounourlar*, they are killed, or will be killed

Past.

قتل اولنوردم *katl olounourdoum*,† I was killed, or would be killed	قتل اولنوردق *katl olounourdouk*, we were killed, or would be killed
قتل اولنوردك *katl olounourdoun*, thou wast killed, or would be killed	قتل اولنوردكز *katl olounourdounouz*, you were killed, or would be killed
قتل اولنوردى *katl olounourdou*, he was killed, or would be killed	قتل اولنورديلر *katl olounourdoular*, they were killed, or would be killed

* Or قتل اولنيوردم *katl olounouyordoum*, &c.

† Or قتل اولنور ايدم *katl olounour oudoum*, &c.

Perfect.

Singular.	Plural.
قتل اولندم *katl oloundoum*, I was killed, or have been killed	قتل اولندق *katl oloundouk*, we were killed, or have been killed
قتل اولندك *katl oloundoun*, thou wast killed, or hast been killed	قتل اولندكز *katl oloundounouz*, you were killed, or have been killed
قتل اولندى *katl oloundou*, he was killed, or has been killed	قتل اولنديلر *katl oloundoular*, they were killed, or have been killed

Future.

قتل اولنه‌جغم *katl olounajaghïm*, I shall or will be killed	قتل اولنه‌جغز *katl olounajaghïz*, we shall or will be killed
قتل اولنه‌جقسن *katl olounajaksïn*, thou shalt or wilt be killed	قتل اولنه‌جقسكز *katl olounajaksïnïz*, you shall or will be killed
قتل اولنه‌جق *katl olounajak*, he shall or will be killed	قتل اولنه‌جقلر *katl olounajaklar*, they shall or will be killed

Necessitative.

Present.

قتل اولنملوايم *katl olounmalïyïm*, I must or ought to be killed	قتل اولنملويز *katl olounmalïyïz*, we must or ought to be killed
قتل اولنملوسن *katl olounmalïsïn*, thou must or ought to be killed	قتل اولنملوسكز *katl olounmalïsïnïz*, you must or ought to be killed
قتل اولنملو *katl olounmalï*, he must or ought to be killed	قتل اولنملولر *katl olounmalïlar*, they must or ought to be killed

Perfect.

قتل اولنملو ايدم *katl olounmalï idim*, I was obliged to be killed, or ought to have been killed, &c., &c.

Optative.

Present.

قتل اولنه‌يم *katl olounayïm*, that I may be killed, &c.

Perfect.

قتل *katl olounaydïm*, that I might be killed, or might have been killed, &c. *اولنيدم

* Also spelt اولنه‌ايدم.

Conditional.

Aorist.

قتل اولنسم *katl olounsam*, if I be killed, &c.

Perfect.

قتل *اولنسيدم *katl olounsaydim*, if I were killed, or if I had been killed, &c., &c.

Imperative.

Singular.	Plural.
	قتل اولنهلم *katl olounalim*, let us be killed
قتل اولن *katl oloun*, be thou killed	قتل اولنكز *katl olounouz*, be killed
قتل اولنسون *katl olounsoun*, let him, her, or it be killed	قتل اولنسونلر *katl olounsounlar*, let them be killed

Participles.

Active.

قتل اولنان *katl olounan*, being killed, who or which is, was, or will be killed
قتل اولنور *katl olounour*, being killed, who or which is or will be killed
قتل اولنمش *katl olounmoush*, who or which has been killed
قتل اولندق *katl oloundouk*, who or which has been killed
قتل اولنهجق *katl olounajak*, who or which will be killed

Passive.

قتل اولندق *katl oloundouk*, by which, with which, where, &c., one has been killed
قتل اولنهجق *katl olounajak*, by which, with which, where, &c., one will be killed.

Verbal Nouns.

قتل اولنمه *katl olounma*, the action of being killed
قتل اولندق *katl oloundouk*, the action of having been killed
قتل اولنهجق *katl olounajak*, the action of being about to be killed.

Gerunds.

قتل اولنوب *katl olounoup*, being killed
قتل اولنهرق *katl olounarak*, being killed
قتل اولنيجق *katl olounoujak*, } on being killed
قتل اولنهجه *katl olounounja*, }

* Also spelt اولنسهايدم.

قتل اولنه‌اولنه *katl olouna olouna*, by dint of being killed
قتل اولنمغين *katl olounmaghïn*, by reason of being killed
قتل اولنه‌لو *katl olounalï*, since being killed.

EXERCISE XVIII.

If you do not learn your lesson you will be punished (مجازات اولنمق *mujazat olounmak*). He was punished yesterday. If you act (حركت ايتمك *héreket etmek*) well, you will be rewarded (مكافات اولنمق *mukiafat olounmak*). It is a shame (عيب *aïb*) that he has not been rewarded. Has the letter been sent (ارسال *irsal*)? Was it corrected (تصحيح اولنمق *tâsshïh olounmak*) before it was sent? It ought to have been corrected. It was corrected. If it was not corrected it was not my fault (قباحت *kâbahat*). When was Constantinople conquered (فتح اولنمق *fetih olounmak*) by the Turks? Were the walls repaired (تعمير اولنمق *tamir olounmak*)? They ought to have been repaired. The newspaper you speak of has been suppressed (محو اولنمق *mahv olounmak*). Why was it suppressed? It was suppressed because it wrote against (عليهندة *aleyhindé*) the Government (حكومت *hukïumet*). Where was the book you speak of printed (طبع اولنمق *tab olounmak*)? It was printed in Smyrna (ازمير *Ezmir*). When was that town built (بنا اولنمق *bina olounmak*)? It was built three thousand years ago.

CHAPTER VI.

THE ADVERB.

272. An adverb is a word which qualifies a verb, an adjective, or another adverb. Example, دوستكز كوزل يازار *dostounouz ghiuzel yazar* (your friend writes *beautifully*); تركجه پك تكميل سويلرسكز *Turkjé pek tekmil suveylérsiniz* (you speak Turkish *very perfectly*); هوا پك لطيف در *hawa pek latif dir* (the weather is *very* agreeable).

273. In Turkish, adjectives are very often used as adverbs. Example, پك فنا حركت ايتدى *pek féna héreket etdi* (he acted very *badly*); پك كوزل يازارسكز *pek ghiuzel yazarsïnïz* (you write very *beautifully*).

274. There are adverbs of manner, number, time, place, and order, and there are also affirmative and negative adverbs.

Adverbs of Manner.

275. The principal adverbs of manner are:—

كوزل *ghiuzel*, beautifully, prettily
ايو *éï*, well
فنا *fena*, } badly
بد *bed*, }
كنه or ينه *yiné* (*ghené*), } again
يكيدن *yéniden*, }
اويله *euïlé*, } so, in that manner.
بويله *beuïlé*, }

276. Adverbs of this kind are often formed by adding the Persian termination انه *ané* or يانه *yané* to nouns. Example, دوست *dost* (a friend), دوستانه *dostané* (friendly, in a friendly manner); بابا *bâbâ* (a father), بابايانه *bâbâyané* (fatherly, in a fatherly manner).

The Particle جه *jé*.

277. Adverbs are also formed by adding the syllable جه *jé* to adjectives. Example, ترك *turk* (Turkish), تركجه *turkjé* (in a Turkish way); تركجه سويلمك *turkjé suweylémek* (to talk Turkish—*i.e.*, after the manner of the Turks); فرانسز *fransïz* (French), فرانسزجه *fransïzjé* (after the manner of the French); فيلسوفجه يشاييورم *féïlésofjé yashayoroum* (I live philosophically).

278. This particle, جه *jé*, can also be added to nouns and pronouns, to form a kind of adverb or adverbial expression. Example, سزجه *sizjé* (in your opinion, after your way), بنجه *benjé* (in my opinion, in my way); ياشجه بندن دها بيوك سكز *yashjé benden daha biyuk sunuz* (you are greater than I as regards age—*i.e.*, you are older than I); بوحسابجه يارين آى باشى در *bou hissabja yarïn aï bâshï dïr* (according to this calculation, to-morrow is the first of the month).

279. جه *jé* added to adjectives has also sometimes the meaning of "pretty," or "a little," "passably." Example, فرانسزجه ايوجه سويلر *Fransïzjé éïjé suwéyler* (he speaks French pretty well); خسته جه در *khastaja dir* (he is a little ill).

280. جه *jé*, when added to nouns, and having the meaning of "as," "after the manner of," sometimes takes the syllable سنه after it. Example, انسانجه سنه حركت ايتملدر *insanjésené héréket etmélidir* (one ought to act like a man).

281. Adverbs of Number.

چوق *chok*, } much
وافر *wafir*, }
از *áz*, little
براز *bir áz*, a little
ازاجق *ázajïk*, a very little (*un petit peu*)
دخی *dakhi*, or دها *daha*, } more
زیادہ *ziadé*, }
پك *pek*, very.

282. Adverbs of Place.

نرہدہ *nerédé*, }
نہ یردہ *né yerdé*, }
قانی or قنی *kánï* (*hanï*), } where? in what place?
قندہ *kándé*, }

نرہیہ *neréyé*, } whither? to what place?
نہ یرہ *né yeré*, }

نردن *neréden*, }
نہ یردن *né yerden*, } whence? from what place?
نردن *nérden*, }

بورادہ *bourada*, }
بوردہ *bourda*, }
بوندہ *bounda*, } here
شوندہ *shounda*, }

اورادہ *orada*, } there
اوردہ *orda*, }

بورایہ *bouraya*, } hither
بویرہ *bou yeré*, }

اورایہ *oraya*, thither

بورادن *bouradan*, } hence, from here
بویردن *bou yerden*, }

اورادن *oradan*, from there, thence
هر یردہ *her yerdé*, everywhere
هیچ بر یردہ *hich bir yerdé*, nowhere
صاغہ *sagha*, to the right
صولہ *sola*, to the left.

283. Adverbs of Time.

شمدی *shimdi,** now

شمدیه دك *shimdiyé dek,* until now, hitherto

نه‌زمان or نزمان *né zeman,*
قچان *kăchăn,*
نه‌وقت or نوقت *né wăkĭt,* } when?

دمین *demin,* just now, a minute ago

چوقدن *chokdan,* a long while ago, for a long time

بوگون *boughĭun,*
امروز *imrouz,* } to-day

دون *dun,*
دیروز *dirouz,* } yesterday

اولسی گون *evvelsi ghiun,*
اوته گون *euté ghiun,* } the day before yesterday

یارین *yarĭn,* to-morrow

اول برگون *o bir ghĭun,* the day after to-morrow

ارته *erté,*
فردا *ferda,* } the day following

دائما *daĭma,* always

هیچ *kich,*
اصلا *asla,* } never

گوندز *ghiunduz,* in the daytime

گیجه *ghejé,* at night

ارکن *erken,* early

گچ *ghech,* late

اخشام *akhsham,* at evening, of an evening

صباح *sabah,* in the morning, of a morning

اویلن or اولین *euĭlen* or *euĭlĕin,* at midday

بهارین *baharĭn,* in the spring

یازین *yazĭn,* in the summer

قیشین *kĭshĭn,* in the winter

گوزین *ghiuzun,* in the autumn

صباحلین *sabahléin,* early in the morning

اخشاملین *akhshamléin,* in the evening

گوندزین *ghiunduzun,* in the daytime

* Generally pronounced *shindi.*

كيجه‌لين *ghejéléin*, in the night

انسز *ansïz*, انسزين *ansïzin*, } suddenly
or اب انسزين *âp ansïzin*, }

بولدر *bouldour*, last year

كچنلرده *ghechenlerdé*, }
كچنده *ghechendé*, } lately
اوته كونلرده *euté ghiunlerdé*, }

تيز *tiz* (*téz*), } soon, quickly
چابك *chabik*, }

بعضى كره *bâzï kérré*, }
احياناً *ahyanan*, } sometimes
بعضى وقت *bazï wâkït*, }

اول *evvel*, } before
مقدم *mukaddem*, }

صكره *soṇra* (*sora*), afterwards, by-and-bye.

284. Adverbs of Order.

اول *evvel*, اولا *evvela*, } first of all, firstly, in the first place
ابتدا *ibtida*, }

ثانيا *saniya*, } in the second place
ايكنجى يرده *ikinji yerdé*, }

عاقبت *akïbet*, at last, at length.

285. Adverbs of Interrogation.

نه *né*, what ?

نيچون *nichun* (*nichin*), why ?

نه سببدن *né sébebden*, for what reason ?

نصل *nassl*, } how ? in what manner ?
نيجه *nijé*, }

قاچ *kach*, how many ?

نه قدر or نقدر *né kâdar*, how much ?

286. Adverbs of Affirmation.

اوت *evvet*, } yes
بلى *béli*, }

كرچك *gerchek*, truly, really

بلکی *belki*, perhaps
حقیقت *hakikkat*, } truly
حقا *hakka*, }
سبهه‌سز *shubhésiz*, no doubt, doubtlessly
واقعا *wakïa*, really, in fact.

287. Negative Adverbs.

یوق *yok*, } no
خیر *khaïr*, }
دکل *dél*, not
کوجله *ghiujilé*, hardly, with difficulty
کوچ بلا *ghiuch bela*, hardly, only just
انجق *anjak*, only, hardly, just.

Miscellaneous Adverbs.

288. The other Turkish adverbs most in use are:—

کبی *ghibi*, as, like
نته‌کم *nété kim*, as, in like manner as
اشته *ishté*, behold
تك *tek*, only, merely
کوره *gheuré*, according
بیله *bilé*, even
طولایی *dolayï*, } concerning, on account of.
یکا *yana*, }

289. The following Persian words are used as Turkish adverbs:—

هنوز *henuz* (*héniz*), only just this moment
هنوز (with a negative), not yet
هرگز *herghéz*, never
چون *choun*, as
کاه *ghiah*, sometimes
همیشه *hemishé*, always.

290. Any masculine Arabic noun or adjective may be made into a Turkish adverb by an ا being put after it; and any Arabic noun or adjective

of the feminine form may be changed into a Turkish adverb by the final *h* being written thus : ت and the sign ً added. Example, حق *kak* (truth), حقا *hakka* (in truth, in justice); اول *evvel* (first), اولا *evvela* (firstly); ثانى *sani* (second), ثانيا *sania* (secondly, in the second place); ملت *millet* (people, nation), ملةً *milletan* (as regards the people, nation). With masculine words thus converted into Turkish adverbs, the sign ً is sometimes prefixed to the ا, thus, حقًا اولًا ثانيًا, and they are pronounced accordingly as if they ended with the sound of *an*; but it is generally omitted, and the words pronounced as if ending with the sound of *a*.

The Interrogative Particle مى *mi.*

291. To show that a sentence is interrogative, the Turks make use of the adverbial particle مى *mi, mĭ, mou,* or *mu,* corresponding to the Latin *ne, an.* Example, اسمى بلورميسكز *issmimi bilirmisiniz* (do you know my name?), كلديمى *gheldimmi* (did he come?), ياغمور ياغه جقمى *yaghmour yaghajakmĭ* (will it rain?)

292. This particle is placed after the word to which the question chiefly refers. Example, لوندرادن كلديمى *Londradan gheldimmi* (has he *come* from London?), لوندرادنمى كلدى *Londradanmi gheldi* (has he come from *London*?), لوندرادن بو كونمى كلدى *Londradan bou ghĭunmu gheldi* (did he come from London *to-day*?).

293. In asking a question, if an interrogative pronoun, such as كيم *kim,* قنغى *hanghĭ,* قاچ *kach,* قاچنجى *kâchĭnjĭ,* or نصل *nassl,* be used, then مى is not employed. Example, نه استرسكز *né isstersiniz* (what do you want?); نصل سكز *nassl siniz* (how are you?); كيم بلور *kim bilir* (who knows?); نيچون ياپدك *nichin yapdĭn* (why didst thou do it?). In short, مى must always be used unless the interrogative nature of the sentence is clearly indicated by some other word.

EXERCISE XIX.

Where are you going to? You are walking very quickly. Why are you hurrying (عجله ايتمك *ajelé etmek*)? If I do not hurry I shall be late. My sister has been ill lately, but now she is better. When did you see the Emperor? I saw him the day before yesterday on the Bosphorus (بوغاز *Boghâz*). Where does he

live? Do you know his name (اسم *issm*)? I know it very well. Will you tell it me? Yes, I will tell it you by-and-bye. You must get up early to-morrow. I never get up early. Do you go to (یاتمق *atmak*) bed late? Sometimes I go to bed late. It is good to get up early in the summer. Did he send a present (هدیه *hédiyyé*)? Perhaps. Do you not know? No, I do not know. Will you ask?

CHAPTER VII.

PREPOSITIONS OR POSTPOSITIONS.

294. In the Turkish language there are no prepositions, properly so called, but their place is supplied by words or syllables, called postpositions, placed after the words to which they refer.

295. Some postpositions are joined to words, others are written separately.

The following postpositions are joined to the words to which they refer:—

296. ك, which corresponds to *of* in English. Example, اوك *evin* (of the house), ادمك *ádâmĭn* (of the man), اغاجك *âghâjĭn* (of the tree). If the word to which it is attached end in a vowel, then ك becomes نك. Example, بابانك *bâbânĭn* (of the father), قارینك *kârĭnĭn* (of the woman), المانك *elmanĭn* (of the apple).

297. The word صو *sou* (water) is an exception to the rule, as it forms its genitive by the addition of یك instead of نك. Example, صو *sou* (water), صویك *souyoun* (of the water).

298. ی placed after a noun or pronoun indicates that it is the direct object of a transitive verb, *i.e.*, that it is in the accusative case. Example, ادمی کوردم *ádâmĭ ghieurdum* (I saw the man).

299. When the word to which it is attached ends in a vowel, it becomes یی. Example, المایی یدم *elmayi yédem* (I ate the apple), کوپریی تعمیر ایتدیلر *kieupruyu tamir etdiler* (they repaired the bridge).

300. After the relative pronominal affixes, and after the possessive affixes of the third person singular or plural, this postposition changes into نی for the sake of euphony.

The final ی of the different singular affixes is then omitted if it be connected with the letter preceding it. Example, مکتوبنی اوقودم *mektoubounou okoudoum* (I read his letter).

301. But the final ی of the plural affix is always retained, and also that of the singular affix if it be not connected with the letter preceding it. Example, مکتوبلرینی اوقودم *mektoublarĭnĭ okoudoum* (I read their letter); برادرینی سورمیسکز *beradérini severmisiniz* (do you like his brother?); پدرینی بلورم *péderini bilirim* (I know his father).

302. *ه* corresponds to "to" in English, and serves to indicate that the word to which it is joined is in the dative case. Example, اوه کیت *evé ghit* (go to the house), استانبوله کیتدی *Istanbola ghitdi* (he went to Constantinople).

303. But if the word to which it is joined end in a vowel, it changes into یه. Example, لوندرایه کیتملیسکز *Londraya ghitmélisiniz* (you ought to go to London); خواجهیه ویردم *khojaya vérdim* (I gave (it) to the professor).

304. When this postposition is joined to a word having the relative pronominal affix کی *ki*, or the possessive affix of the third person singular or plural, it takes an ن *n* before it, to prevent the clashing of the vowels; and in this case the singular affixes کی and سی lose their final ی. Example, برادرینه سویلدم *beradérĭné suwéylédim* (I told his brother), بابانه یازدم *bâbâsĭna yazdĭm* (I wrote to his father), دوستلرینه هدیه ویردی *dostlarina hédiyé vérdi* (he gave a present to their friends), مملکتلرینکنه *memléketlérininkiné* (to him of their country, or belonging to their country).

305. If the singular affix ی be joined to the letter preceding, it is omitted before this postposition. Example, مملکتنه کتدی *memléketiné ghitdi* (he went to his country).

306. If the ی be not joined to the letter preceding it, it is retained. Example, شهرینه *shehiriné* (to his city), پدرینه *péderiné* (to his father).

307. Joined to a future verbal noun followed by a pronominal possessive affix this postposition corresponds to our expressions "instead of," "rather than." Example, یازه جغمه بر از گزرم *yazajaghĭma bir áz ghézerim* (rather than write, or instead of writing, I will walk a little).

308. ده *da, dé*, corresponds to "in" or "at," and indicates where one is or where something happens. Example, اوده در *evdé dir* (he is in the house or at the house, *i.e.*, at home), ازمیرده اوطوریور *Ezmirdé otouriyor* (he lives in Smyrna).

309. The possessive pronominal affixes of the third person singular and plural, as well as the relative pronominal affix, change their final ى into ن before دە, but retain the sound of it. Example, اوطەسندە *odasinda* (in his room), اطەلرندە *âdalerĭnda* (in their island), اولرندە *evlerindé* (in their house), بابامكندە *bâbâmĭnkĭnda* (in that of my father).

310. Joined to an infinitive or verbal noun this postposition corresponds to "engaged in," "busy with" in English. Example, اوقومقدە در *okoumakda dir* or اوقومدە در *okoumada dĭr* (he is reading or busy with writing), چالشمقدە ايدى *châlĭshmakda idi* or چالشمدە ايدى *châlĭshmada idi* (he was studying or occupied in studying).

311. دن *den, dan,* is equivalent to "from," and shows that the word to which it is appended is in the ablative case. Example, ادرنەدن كلدى *Edirnéden gheldi* (he has come from Adrianople).

312. The rules given above with regard to دە when preceded by the final ى of the possessive and relative pronominal affixes apply also to دن. Example, مملكتندن *memléketinden* (from his country), باباسندن پارە الدى *bâbâsĭndan para âldĭ* (he has received money from his father), دوستلرندن خبر الديلر *dostlarĭndan khâbr âldĭler* (they received news from their friends), بابامكندن *bâbâmĭnkĭndan* (from that of my father).

313. دن sometimes means "by" or "through," or "of." Example, قرەدن *karadan* (by land), دكزدن *dénizden* (by sea), قپودن كيردك *kâpĭdan ghirdik* (we entered through or by the gate), زهردن اولمك *zéhirden eulmek* (to die of poison or by poison).

314. After past verbal nouns with a pronominal affix it means "owing to," "by reason of." Example, سويلديكمه دقت ايتمديكندن *suréylédiyimé dĭkkat etmédiyinden* (owing to his not paying attention to what I said), ايشتمديكمدن *ishitmédiyimden* (by reason of my not having heard, as I did not hear), كلديكمدن *gheldiyimden* (as I have come, &c.).

315. It is also used to express "than." Example, بندن بيوك سكز *benden biyuk siniz* (you are taller than I).

316. It indicates also the material of which anything is made and then corresponds to "of." Example, كاركيردن *kiavghirden** (of brick), التوندن *altĭndan*† (of gold), اغاجدن *âghâjdan* (of wood), دميردن *démirden* (of iron), بو ساعت التوندن در *bou saat âltĭndan dir* (this watch is

* Generally pronounced by the Turks *kiavghir*, although, according to the spelling, it ought to be *kiarghir*.

† Or *áltoundan*.

of gold), دمیردن یاپلمش بر کوپری *démirden yapilmish bir keupru* (a bridge made of iron), اوکز کارکیردن در *eviniz kiavghirden dir* (your house is of brick).

317. سز *siz, siz, suz,* or *souz,* "without," corresponds to the termination "less" in English. Example, شبهه‌سز *shubhésiz* (doubtless), تأخرسز *téékhkhoursouz* (without delay).

318. له *lé* instead of ایله *ilé* corresponds to "with" or "by." Example, قورشون قلم ایله *kourshoun kalem ilé yazdim* (I wrote (it) with a pencil), واپور ایله کلدی *vapor ilé gheldi* (he came by the steamer).

319. When ایله or له is used after personal, interrogative, or demonstrative pronouns they must be put in the genitive, except the third person plural. Example,—

بنم ایله *benim ilé* or بنمله *benimlé*, with me
سنکله *seninlé*, with thee
انکله *onounla*, with him, her, it
بزمله *bizimlé*, with us
سزکله *sizinlé*, with you
انلرله *onlarla*, with them.

320. له *lé* is joined to infinitives and then means "because." Example, سز سومکله *siz sevmek-lé* (because you have loved), انلر چالشمقله *onlar châlishmak-la* (because they have studied, or, they having studied).

321. له is sometimes used as a conjunction and corresponds to "and." Example, سزکله بن *sizinlé ben* (you and I), بیلمکله بیلمامك بر دکل در *bilmek-lé bilmémek bir déil dir* (to know and not to know are not the same), مرکب ایله قلم ویر بکا *murekkeb ilé kalem vér bâna* (give me a pen and ink).

322. The other postpositions are always written as separate words.

323. These postpositions are either variable or invariable.

The Invariable Postpositions.

324. The invariable postpositions are the real ones and correspond to prepositions in other languages. Amongst these are, ایچون *ichun, ichin* (for, owing to), کبی *ghibi* (like), کوره *ghieuré* (according to), دکین *déyin* (as far as), صکره *sora* (after).

325. When ایچون is joined to personal, interrogative, or demonstrative

pronouns they must be put in the genitive, except the third person plural. Example,—

بنم ایچون *benim ichin*, for me
سنك ایچون *senin ichin*, for thee
انك ایچون *onoun ichin*, for him, her, or it
بزم ایچون *bizim ichin*, for us
سزك ایچون *sizin ichin*, for you
انلر ایچون *onlar ichin*, for them.

نه‌نك ایچون *nénin ichin* (for what?), كیمك ایچون *kimin ichin* (for whom?). But كیم and نه may be used in the nominative when followed by ایچون, and one may therefore correctly say كیم ایچون *kim ichin*, نه ایچون *né ichin* (what for?). In the same way كیم and نه, when followed by ایله or له, may be put either in the nominative or genitive. Example, كیم ایله *kim ilé* or كیمك ایله *kimin ilé* (with whom?), نه‌نك ایله *nénin ilé* or نه ایله *né ilé* (with what?).

326. The variable postpositions are mostly nouns which are used in connection with other nouns or pronouns to supply the place of prepositions in European languages. Their use will be best understood from examples. Thus ارا *ara* means "the midst"; ارامزده *aramizdé*, in the our midst, *i.e.*, between us; ارالرینده *aralerindé*, in their midst, *i.e.*, between them. ارد *ard* means the space at the back side of anything, or the back; ارده‌مده *ardimdé*, in my back, *i.e.*, behind me. اوك *eun* means the space in front of anything, the front; اوكمده *eunumdé*, in my front, *i.e.*, *before* me; اوككزده *eununuzdé*, in your front, *i.e.*, *before* you; اوك اوكنده *evin eunindé*, in the front of the house, *i.e.*, *before* the house. اوزر *uzer* means the space over anything; اوزرمده *uzerimdé*, in the space over me, *i.e.*, over or upon me; اوزرلرینده *uzerlerindé*, in the space over them, *i.e.*, over them or upon them.

327. The words thus employed and the prepositions in European languages which they supply the place of are as follows:—

ارا *ara*, اورته *orta*, بین *béyn*, میان *miyan*,	the midst	Between, amongst
ارد *ard*,	the back, the space behind . .	Behind
اشاغه *ashagha*, اشاغی *ashaghi*,	the lower part	Below, under
الت *alt*,	the space under	Under

اوزر	*uzer*, the space over	Over
اوست	*ust*, „	„ on
ایچ, ایچرو	*ich*, *ichéri*, } the inside	Inside
اوك	*eun*, the front	Before, in front of
طشره, or طشری	*tâshra*, *dîsharî*, } the outer part (of anything)	Out of, outside
یاقین or یقین	*yakîn*, the space near	Near
اوزاق	*ouzâk*, the space far away	Far
یان	*yan*, the side	Near
یوقاری	*youkarî*, the top of anything . . .	Above
قارشو	*karshî*, the space opposite	Opposite
دیب	*dib*, the bottom of anything . . .	Under.

328. The postpositions دك *dek*, دكین *déyîn* (as far as, until), طوغری *doghru* (towards), یاقین *yakîn*, قریب *karib* (near), قارشو *karshî* (opposite), and كوره *ghieuré* (according to) require the noun they refer to to be put in the dative case. Examples, كیجه‌یه‌دك *ghejéyédek* (until night), ازمیره طوغری *Ezmiré doghrou* (towards Smyrna), سویلدیكگزه كوره *suwéylediyinizé ghieuré* (according to what you say), اومه یاقین *evimé yakîn* (near my house).

329. صكره *sora* (after), اوتره *euturu* (with regard to), یكا *yana* (with respect to), بره *béri* (on this side of, since), اوته *euté* (on the other side of), اول *evvel*, اقدم *âkdém*, مقدم *moukâddem* (before), غیری *ghaïri*, ماعدا *maada*, بشقه *bâshka* (except, besides), طشره *tâshra* (out of), ایچره *ichéri* (inside), اشاغی *âshaghî* (under), یوقاری *youkarî* (above) require the ablative. Examples, یازدیغمدن صكره *yazdiyimdan sora* (after my writing), گلدیكندن اول *gheldiyinden evvel* (before his coming), شهردن طشره *shehirden tâshra* (outside the town), بندن بشقه كمسه بلمز *benden bâshka kimsé bilmaz* (no one knows except me).

330. In written Turkish some Persian and Arabic prepositions are used.

The Persian Prepositions.

The Persian prepositions are as follows:—

ب or به *bé* corresponds to "to," "in," or "with." Example, بدست *bé desst* (in the hand), بشمشیر انتقام *bé shimshir-i-intikam* (with the sword of vengeance), بشهر رفته است *bé shehir refté esst* (he is gone to the town), بامید خدا (with the hope of God).

331. بی *bi* (without). Example, بیباك *bibak* (without fear, fearless), بینظیر *binazîr* (without equal, peerless), بیچاره *bi charé* (without resource), بیوفا *bi véfa* (without fidelity).

332. با *ba* (with). Example, با خدا *ba khuda* (with God), با من *ba men* (with me), با حرمت *ba hurmet* (with respect).

333. بر *bér* (on, in, to, according). Example, بر عکس *bér akss* (on the contrary), بر طرف *bér taraf* (on one side), بر سر *bér sér* (on the head), بر یك *bér yek kiushé-i-chimen* کوشهٔ چمن (in one corner of the garden), بر منوال *bér minval-i-mouharrér* محرر (in the way mentioned), بر وجه مشروح *bér vejhi meshrouh* (in the said manner).

334. زیر *zir* (under). Example, زیر زمین *ziri zémin* (under the earth, subterranean).

335. در *dér* (in). Example, در بوستان *dér bosstan* (in a garden), در این عالم *dér in* alem* (in this world), در دست *dér desst* (in hand). It also sometimes signifies about or on. Example, در بیان فتح هندستان *dér béyan-i-feth-i-hindisstan* (about the conquest of India).

336. از or ز *éz* (from, of, by, through, over, under). Example, از دست *éz desst* (out of hand, from the hand), از سر نو *éz sér-i-nev* (again), از هر جهت *éz hér jihet* (from every side, in every respect, in every way).

337. تا *ta* (as far as, until) always requires another preposition like دك ب or قدر with it. Example, تا بصباح *ta bé sabah* (until the morning) or تا صباحه دك *ta sabaha dek*.

338. برای *beraï* (for). Example, برای مصلحت *beraï maslahat* (for a piece of business).

The Arabic Prepositions.

339. The Arabic prepositions are much used in Turkish, but only in connection with Arabic words. Those most frequently met with are the following:—

ب *bi* (with, by, in, on). Example, بسم الله *bissm-illah* (in the name of God), باجمعهم *bi ejmaihim* (with the whole of them, *i.e.*, all together), بالجمله *bil jumlé* (all, every one), بالاتفاق *bil ittifak* (with agreement, *i.e.*, unanimously), بالله *billahi* (by God!).

* "*i*" in Arabic and Persian words, when corresponding to a vowel ی or ای, is generally a long vowel and must be pronounced like *i* in French or *ee* in English.

340. بلا *bila* (without). Example, بلا شبهه *bila shuphé* (without doubt), بلا رخصت *bila roukhsât* (without permission), بلا فائض *bila faïz* (without interest).

341. الى *ila* (to, towards, as far as, until). Example, الى الآن *ilé-'l-an* (until this moment, hitherto), الى الابد *ilé-'l-ébed* (until eternity, to all eternity), الى اخره *ila-akhirih* (until the end).

342. عن *an* (from, of, out of). Example, عنه *anhu* or *anh* (from him, from it), عنها *anha* (from her), عن قصد *an-kassdin* (on purpose), لا عن قصد *la-an-kassdin* (accidentally), عن صميم القلب* *an-samimi-l-kalb* (from the bottom of the heart).

343. من *min* (from, of, out of). Example, من القديم *min-el-kâdim** (from ancient times).

344. على *ala* (on, upon, according to, in, to). Example, على العموم *alé-'l-oumoum* (generally), على التحقيق *alé-t-tahkĭk* (assuredly, really), على وجه التفصيل *ala-vejhi-t-tâfsĭl* (in a detailed manner), على التوالى *alé-t-tévali* (successively), على اى حال *ala-éyi-hal* (in whichever way), على كلا التقديرين *ala-kéla-t-tâkdĭréïn* (in either of the two cases), على الصباح *alé-s-sabah* (early in the morning).

345. فى *fi* (in, to, concerning). Example, فى الحقيقه *fi-'l-hâkĭka* (in truth, in fact, really), فى الحال *fi-'l-hal* (instantly, at once), فى الجبر *fi-'l-jebr* (about algebra).

It is also used in the sense of at, when stating a price. Example, فى يكرمى غروش *fi yirmi ghroush* (at the rate of twenty piastres).

346. ل *li* (for, to). Example, لمصلحت *li-mâslahat* (for business), عبرة للسائرين *ibreten-li-ss-saïrin* (as an example to others), حبة لله *hubbetan-li'llah* (for God's sake).

This letter is sometimes used combined with the word اجل *ejl* (cause, reason). Example, لاجل المصلحت *li-ejl-il-mâsslahat* (for business).

347. لدى *léda*, *lédé* (immediately after—in time, quite near—in space, on). Example, لدى الوصول *lédé-l-vussoul* (on arrival), لدى السؤال *lédé-ss-sual* (when asked), لدى الاقتضا *lédé-'l-iktiza* (in case of need, when requisite).

EXERCISE XX.

Last year a great many travellers (يولجى *yoljou*) came from England to Turkey. My servant has gone to France to see his family. I paid him his salary (ايلق

* See note page 118.

aïlïk) before he departed (قالقمق *kâlkmak*), but he spent (خرج ايتمك *kharj etmek*) it all except five pounds. It is very inconvenient to be amongst strangers (يبانجى *yabânjï*). Your house is amongst trees. My house is in front of the castle (قلعه *kala*). The book is under the table. The ink is in the cupboard (دولاب *dolâb*). He has gone to his country. Did you bring this rose for me? For whom is this money? For him or for them? I do not know, but probably it is for you. For God's sake! The king (قرال *kral*) punished the murderer (قاتل *kâtil*) as an example to others. She is without equal. He killed his brother on purpose. In Constantinople there is an underground railway (دمير يول *démir yol*). He lent me the money without interest. That is beyond doubt. The council unanimously resolved (قرار ويرمك *karar vermek*) to declare war (علان حرب ايتمك *ilan-i-harb etmek*). He found a treasure (خزينه *khaziné*) at the bottom (ديب *dib*) of the tree in his garden. He related (نقل ايتمك *nâkl etmek*) all he had seen in a detailed manner. In the name of God. Here, we are arrived.* Where does your friend live? Out of the town. In case of need the police (ضبطيه مامورى *zâbtïyé mamourou*) must help (اعانه ايتمك *iané etmek*) and protect (حمايت ايتمك *himayet etmek*) him.

CHAPTER VIII.

CONJUNCTIONS.

348. THERE are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them. Many Persian and Arabic conjunctions, however, are used in written Turkish.

349. Copulative Conjunctions.

و *vé*, *u* or *ou*, and

هم *hem*, هم *hem*, } both, also
وهم هم *hem*, *vé hem*, }

ده *da*, *dé*, } also, and, even
دخى *dakhi*, }

حتى *hatta*, so much so that, even

نه *né*, نه *né*, neither, nor.

* Say, Behold! we have come.

Pronunciation of و.

349. و *vé* is pronounced *ou* or *u* when it connects two synonymous words, or words which are a contrast to each other or usually coupled together. Example, ليل و نهار *léil u nahar* (night and day), كاغد و قلم *kiagad u kalem* (pen and paper). If it come after a word ending in a vowel it is pronounced *vu*. Example, صفا و جفا *sâfa vu jefa* (pleasure and pain). In short sentences و *vé* is often omitted. Example, انا بابا *ana bâbâ* (father and mother), اوقور يازار *okour yazar* (he reads and writes).

350. هم *hem* must be repeated. Example, هم بن هم سن *hem ben hem sen* (both you and I), هم نازك هم اوقومش برادم در *hem nazik hem okoumoush bir âdâm dĭr* (he is both an affable and a learned man).

351. دى *dé* or دخى *dakhĭ* is always placed after the word which one wishes to emphasize, and it is sometimes repeated. Example, بن دى سن دى *ben dé sen dé* (I and you also), كتديسه دى كلمش در *ghitdisé dé ghelmish dir* (if even he went, he has returned).

352. و *vé* is often replaced by ايله *ilé*. Thus, صو ايله شراب *sou ilé sherab* (wine and water).

353. حتى *hatta* (even, so much so that) introduces a phrase which corroborates what precedes it. Example, حتى او دخى راضى اولدى *hatta o dakhĭ razĭ oldou* (so much so that he also has consented).

354. نه *né*, نه *né* or ونه نه *né, véné* (neither, nor). Example, نه يرنه ايچر *né yér né ichér* (he neither eats nor drinks), نه اوقور نه يازار *né okour né yazar* (he neither reads nor writes).

Disjunctive Conjunctions.

355. The disjunctive conjunctions are the following:—

يا *ya*, / ياخود *yakhod*, } or

يا يا *ya ya*, either, or

كرك *gherek* كرك *gherek*, / استر *isstér* استر *isstér*, / ها *ha* ها *ha*, } whether, or whether

يوخسه *yokhsa*, / يوقسه *yoksa*, } or else, otherwise, or (after or before a negative sentence)

الا *illa*, or otherwise, but, except, only that, saving that.

356. ها كرك and استر are put before two opposite words or phrases to state an alternative. They require the verb to be in the conditional or imperative, but with استر it can only be in the imperative. Example, ها يازسه ها يازمسه *ha yazsa ha yazmassa* or ها يازسون ها يازمسون *ha yazsŭn ha yazmasŭn* (whether he write or not), كرك كلسه كرك كلمسه *gherek ghelsé gherek ghelmessé* (whether he come or not).

Contrasting Conjunctions.

357. The conjunctions used for making contrasts are as under:—

امّا *amma*,
لكن *lakin*, } but
و لكن *vé lakin*,

و الّا *vé illa*, otherwise, or if not, and if not

اگرچه *éyérché*,
گرچه *gherché*, } although.

Conditional Conjunctions.

358. The conjunctions which serve to state a condition are the following:—

اگر *éyér*, if
صانكى *sanki*, as if, as though, supposing it were
فرض ايدهلم كه *farz edélim ki*,
طوت كه *tout ki*,
طوتهلم *toutalĭm*,
طوتهلم كه *toutalĭm ki*, } supposing that
فرضا كه *faraza ki*,
فرض ايدهلم كه *farz edélim ki*,
گويا كه *ghïouya ki*, as if, as it were
مكر *méyér*,
مكركه *méyér ki*, } unless, and still, and yet
مكرسه *méyér sé*, while, and yet.

359. اگر requires the verb to be in the conditional. Example, اگر ياپمز ايسه مجازات ايدرم *éyér yapmaz-issé mujazat ederim* (if he does not do it, I will punish him), اگر چالشسه اوكرنه جك *éyér châlĭshsa eurenéjek* (if he studies he will learn). It is very often omitted, especially in conversation, the sense being sufficiently indicated by the conditional mood of the verb.

Miscellaneous Conjunctions.

360. The remaining conjunctions are as under:—

اویله که *euilé ki,*
بویله که *beuilé ki,* } so that
شویله که *sheuilé ki,*

ایمدی *imdi,* now, therefore, wherefore

انك ایچون *anïn ichin,*
اول سببدن *ol sebebden,* } therefore

یعنی *yani,* that is to say

خصوصا *khousoussa,*
علی الخصوص *al elkhousouss,* } especially, particularly

زیرا *zira,*
زیرا که *zira ki,* } because

چونکه *chunku* or *chunki,* as, because

که *ki,* that, for, because

تا *ta,* تا که *ta ki,* as far, in order that

مادام *madam,* as long as

مادامکه *madamki,* since, as

کاشکه or کاشکی *kiashki* (*keshki*), would to God that!

شاید که *shayed ki,* may be that, peradventure lest

مبادا که *mebada ki,* for fear that, God forbid that

الحاصل *el hâssïl,*
ولحاصل *vé el hâssïl,*
حاصل کلام *hâssïlï kélam,*
نتیجهٔ کلام *netijé-i-kélam,*
خلاصهٔ کلام *khoulassa-i-kelam,*
القصة *el-kïssa,* } finally, in a word

پس *pess,* then, moreover

پس ایمدی *pess imdi,* well then

فقط *fakât,* only

بعده *badahu,* then, afterwards.

361. مکر or مکرکه begins a phrase expressing an exception. Example, اورایه کیدهمزسکز مکر که *oraya ghidémezsiniz méyér ki béghir ïlé la* (you cannot go there unless with a horse).

* The original Persian pronunciation of this word is *barghir*, but in Turkish it is pronounced *béghir*. It originally meant a pack-horse, but is now often used for any horse.

362. مکر *méyér*, or مکر سه *méyér sé* begins a phrase containing a statement contrasting with what has been asserted previously. Example, ایکی ساعتدن برو قلمنی ارایور مکرسه تربزه اوزرینه دوریور *iki saatdan béri kalemini arayor méyérsé tirébezé uzeriné douriyor* (he has been looking for his pen for two hours, and yet it was on the table all the while).

363. شاید که *shayed ki* is used to express a contingency desired or anticipated. Example, شاید که قرال اولور *shayed ki kral olour* (peradventure he will become king).

364. مبادا که *mébada ki* is used to express a contingency one fears but hopes to avoid. Example, مبادا که قرال اولور *mébada ki kral olour* (for fear that he may become king, God forbid that he become king !).

365. "Or" between numbers is omitted in Turkish. Example, ایکی اوچ الما *iki uch elma* (two *or* three apples), بش التی ای *besh âltĭ aĭ* (five or six months), قرق اللی لیرا *kĭrk elli lira* (forty or fifty pounds).

EXERCISE XXI.

He neither reads nor writes. Both you and I are English. I went, but I did not see the pasha, because he was not at home. Although he is rich he is not happy (ممنون *memnoun*). He is neither rich nor poor (فقیر *fakĭr*). Whether it rain or not, I shall go out. Whether he like (استمك *isstémek*) it or not, do not do it again (بردها *bir daha*). She is both beautiful and amiable (نازك *nazik*). If you do not obey (اطاعت ایتمك *itaat etmek*) you will be punished. I will help (یاردم ایتمك *yardĭm etmek*) you, as you have helped me. Would to God I had known ! As if he had been mad (دلی *déli*). You will regret it as long as you live. God forbid that she hear it ! I will not tell her, as I have promised (سوز ویرمك *seuz vermek*). We go and come every day. You must take care or else you will lose your money. I shall neither take care nor lose my money. As you are so obstinate (عناجی *inadjĭ*) you deserve to lose your money. Give me a pen and paper.

CHAPTER IX.

INTERJECTIONS.

366. INTERJECTIONS are words which express a sudden and violent emotion.

Sometimes they are used alone, and sometimes accompanied by the word

to which they refer, which in Turkish is generally put in the dative. Example, افرین *aferin* (bravo! well done!), افرین سزه *aferin sizé* (bravo you!); یازق *yazĭk* (it is a pity!), یازق سکا *yazĭk sana* (it is a pity for thee!); وای *waï* (woe!), وای سزه *waï sizé* (woe to you!).

367. ی *éi* (O! eh! holloa!), and یا *ya* (O!) are used simply to call attention, or to express some emotion. Example, یا قاری *ya karï* (O woman!), ای *éi* (holloa! ahoy!), ای کمیدن *éi ghémiden* (ship ahoy!), یا هو *ya hou* (holloa!), برہ *bré* (fellow!), and باق سکا *bak sana* (I say!), are used for the same purpose.

368. ایواه *éïwah* or هی واه *héï wah* (alas!), مدد *méded* (alas! help!), امان *aman* (mercy! help!), express pain and trouble.

369. یازق *yazĭk*, هیف *haïf* (pity! it is a pity!), نه یازق *né yazĭk* (what a pity!) express regret.

370. وای *waï* (woe!), وای باشکه *waï bashĭna*, وای سکا *waï sana* (woe to thee!), express a threat.

371. ماشاالله *mashallâh* (dear me!—literally, what great things God has willed!—wonderful!) expresses admiration or surprise.

372. صاقن *sakĭn* (take care, now! mind what you are about!), کوزکی اچ *ghieuzunu ach* (be attentive! keep your eyes open! be sharp! take care!), زنهار *zinhar* (Persian) (take care! beware!), express a warning.

373. صاول *sawoul* (get out of the way! clear the road!), هایدہ کیت *haïdé ghit* (be off!), are used to drive any one away.

374. There is a species of interjection of Persian origin which consists of ا added to a word. Example, شاه *shah* (a king), شاها *shaha* (O king!) مهربان *mihriban* (a friend), مهربانا *mihribana* (O friend!).

375. There is also a Turkish interjection consisting of the same letter, only it is put at the end of a sentence instead of being added to a noun. Example, او بنمدر ا *o benim dir a* (that is mine, mind!). Instead of the letter ا, the syllable ها is sometimes used. Example, او بنمدر ها *o benim dir ha*.

376. The other interjections most used are the following:—

هله *helé*, now! look there! well, did you ever!

دی بقالم *dé* or *di bákâlĭm*, } now then! well, go on!
دی امدی *dé imdi* (*dé indik*), }

هایدی *haïdi*, come!

عجائب *ajaïb*, wonderful! dear me!

ای ولله *éi wallâh*, thanks (good, by God!)!
های های *haï haï*, to be sure! yes, certainly!
استغرالله *esstaghfrullâh*, God forgive me! (used when one is praised, or when one has committed a fault)
نعوذ بالله *nauzu-billâh*, God preserve us! (we take refuge in God)
معاذالله *maazallâh*, God forbid! (God is our only refuge in such an event)
حاشا *kasha*, God forbid!
ان‌شاالله *inshallâh*, please God! (if God wish!)
والله *wallâhi*, تالله *tallâhi*, بالله *billâhi*, } by God!
واخ *wakh*, alas! woe!
وا ویلا *wa véïla*, Oh! alas!
صوص *souss*, hush! hold your tongue!
دیها or دی‌ها *di ha*, come now, what's that!
مرحبا *mérhaba*, hail! (used only between Mussulmans)
لبیك *lebbik*, holloa! here I am! what are your commands?
اوخ *okh*, Oh, I am glad!
اوف *ouf*, ah, what a bother!

EXERCISE XXII.

Thanks! Please God we shall see each other again soon. What a pity! Bravo you! O king! I say! Be off! Get out of the way! Come, be quick! Hush! the professor is coming. Oh, I am glad! By God I do not know! Mercy! Sir, I did not do it. Is this correct? To be sure! That is my box, mind! I thought you had forgotten me. God have mercy on me! (what an idea!) Woe to them! Will your friend come to Turkey? Please God! (I hope so) for he is a very affable (نازك *nazik*) man.

CHAPTER X.

THE FORMATION OF TURKISH WORDS.

1. Turkish Nouns.

377. By the addition of the syllable جی to a noun another n a is formed indicating the individual who exercises a trade or calling con cted with the first noun. Example, توتون *tutun* (tobacco), توتونجی *unju*

(a tobacconist); تنكه *tenéké* (tin), تنكه‌جى *tenékéji* (a tinman); شكر *sheker* (sugar), شكرجى *shekerji* (a confectioner); اتمك *ekmek** (bread), اتمكجى *ekmekji* (a baker); تيمور *démir* (iron), تيمورجى *démirji* (a smith); صو *sou* (water), صوجى *soujou*† (a water-seller).

378. The termination جى is also used for making nouns designating persons who practise something expressed by the noun to which it is appended. Example, دعا *doua* (a prayer), دعاجى *duajï* (one who prays); يلان *yalân* (a lie), يلانجى *yalânjï* (a liar); لطيفه *latifé* (a joke), لطيفه‌جى *latifédji* (a joker).

379. By adding يجى *iji* to the root of a verb a noun is formed designating a person who habitually performs the action expressed by the verb. Example, سومك *sevmek* (to love), سويجى *seviji* (a lover); ساتمق *sâtmak* (to sell), ساتيجى *satïjï* (a seller); يازمق *yazmak* (to write), يازيجى *yazïjï* (a writer); المق *âlmak* (to buy), اليجى *âlïjï* (a buyer).

380. If the root of the verb end in a vowel then ييجى *yiji* must be added instead of يجى *iji*. Example, اوقومق *okoumak* (to read), اوقوييجى *okouyoujou* (a reader).

381. If the root of the verb end in ت quiescent it generally changes into د before جى. Example, يراتمق *yerâtmak* (to create), يرادجى *yerâdïjï* (a creator).

382. An enormous number of Turkish nouns are formed by the help of the termination لق or لك *lik, lïk, louk,* or *luk*. In the first place, names of abstract qualities are obtained by adding it to adjectives. Example, كوزل *ghiuzel* (beautiful), كوزللك *ghiuzellik* (beauty); اوفاق *oufak* (small), اوفاقلق *oufaklïk* (smallness); دوز *douz* (smooth), دوزلك *douzlouk* (smoothness); زنكين *zenghin* (rich), زنكينلك *zenghinlik* (opulence); كبرلى *kibrli* (proud), كبرليلك *kibrlilik* (pride).

383. Names of trades or professions are also formed by adding جى to the nouns designating the persons who exercise them. Example, تيمورجيلق *démirjilik* (the trade of a smith), اتمكجيلك *ekmekjilik* (the trade of a baker), قايقجى *kâïkjï* (a boatman), قايقجيلق *kâïkjïlïk* (the trade of a boatman).

384. The same termination added to a noun designates a place where

* Written *etmek*, but pronounced *ekmek*.

† The termination جى is pronounced *ji, jï, jou,* or *ju* according to the preceding predominant vowel. See 58.

something (expressed by the noun) is found or fit for that thing. Example, اورمان *ormân* (a wood or forest), اورمانلق *ormânlĭk* (a place full of forests); ساز *sâz* (a reed), سازلق *sâzlĭk* (a place full of reeds); چبوق *chibouk* (a pipe), چبوقلق *chibouklouk* (the place where the pipes are kept); طوز *touz* (salt), طوزلق *touzlouk* (a saltcellar). لق or لك also indicate quantity, as بش غروشلق *besh ghroushlouk* (five piastres' worth), ایکی غروشلق *iki ghroushlouk* (two piastres' worth).

385. Verbal nouns are formed by adding لق or لك to infinitives. Examples, یازمق *yazmak* (to write), یازمقلق *yazmaklĭk* (the action of writing, or writing); اوقومقلق *okoumaklĭk* (the action of reading, or reading), سومكلك *sevmeklik* (the action of loving, or loving).

386. Nouns are also obtained by putting the termination ش to the roots of verbs. Examples, المق *âlmak* (to buy), الش *âlĭsh* (a purchase, buying); ویرمك *vérmek* (to give), ویرش *vérĭsh* (giving, a gift); الش ویرش *âlĭsh-vérish* (giving and taking, commerce); بیلمك *bilmek* (to know), بیلش *bilish* (knowing).

387. If the root of the verb end in a vowel, then یش *yish* must be added instead of ش. Example, سویلمك *suwéylémek* (to speak), سویلیش *suwéyléyish* (speaking, or way of speaking); اوقومق *okoumak* (to read), اوقویش *okouyoush* (reading, or way of reading). This kind of substantive generally expresses the way of doing anything. Example, بویله اوقویش اولمز *beuĭle okouyoush olmaz* (such a way of reading is not permissible).

388. If the root of the verb end in a quiescent ت, it generally changes into د before this termination. Example, یراتمق *yerâtmak* (to create), یرادش *yerâdĭsh* (creating, the action of creating).

389. Some few nouns are also made by adding the letter ج, instead of ش, to the roots of reflective verbs. Example, سونمك *sevinmek* (to be glad), سونج *sevinj* (gladness); قزانمق *kâzânmak* (to win, gain), قزانج *kâzânj* (gain, profit, earnings).

390. A noun is likewise formed by the addition of كو or كی *ghi* or *ghu* to the root of a verb. Example, ویرکو *virghiou* or *vérghi* (giving, a gift, a tribute—from ویرمك), سوكی *sevghi* (love, loving—from سومك), بیلكو *bilghu* (knowing, knowledge—from بیلمك).

391. Sometimes the termination گیج *ghij* or غیج is used instead of كو or كی. Example, بلگیج *bilghij* (knowing, knowledge).

392. By affixing م *im, ĭm, oum,* or *um* to the root of a verb a few nouns

are formed. Example, اولم *eulum* (dying, death—from اولمك *eulmek*, to die), اتم *âtĭm* (a cast, a throw, throwing) from اتمق *âtmak* (to throw).

393. This termination sometimes indicates quantity. Example, اتم *âtĭm* (a charge of powder, *i.e.*, the quantity that one can throw, the distance one can throw); يوتم *youtoum*, from يوتمق *youtmak* (to swallow) (the quantity one can swallow); ايچم *ichim*, from ايچمك *ichmek* (to drink) (the quantity one drinks at one time).

Diminutive Nouns.

394. Diminutive nouns are constructed by adding جق *jĭk* or جك *jik* and جغز *jaghaz** or جگز *jéyéz*,* as euphony requires,† to other nouns. Example, او *ev* (a house), او جگز *evjéyéz* (a little house); ادم *âdâm* (a man), ادمجغز *adamjaghaz* (a little man;) قوى *keuï* (a village), كويجك *keuïjuk*† (a little village); قوزو *kouzou* (a lamb), قوزوجق *kouzoujouk*‡ (a little lamb).

395. If the noun end in ك, that letter is omitted or changed into *g* in the diminutive. Example, كوپك *kieupek* (a dog), كوپجك or كوپه‌جك *kieupéjik* (a little dog).

396. The above rule holds good with respect to some adjectives ending in ك and ق. Example, كچوك *kuchuk*, كچوجك *kuchujuk* (rather small); سيجاق *sĭjâk* (hot), سيجاجق *sĭjâjĭk* (rather hot).

397. از *âz* (little) and چوق *chok* (much) do not conform to this rule, for their diminutives are respectively ازه‌جق *âzajĭk* (a very little), چوغيجق *choghoujak* (rather much).

398. Names of languages are formed by adding جه *jé, ja*, to the names of nations. Example, انگليز *inghliz* (English), انگليزجه *inghlizjé* (the English language); فرانسز *fransĭz* (French), فرانسزجه *fransĭzja* (the French language); عربجه *arabja* (the Arabic language).

399. This same termination is used to express the way of doing anything. Example, چوجقجه *chojoukja* (in a childish way), قاريجه *kârĭja* (in a womanish way), فيلسوفجه *féilésofja* (in a philosophical way), سزجه *sizjé* (in your way), بنجه *benjé* (in my way).

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* Also pronounced *jaghĭz* and *jéyiz*.

† *I.e.*, جغز *jaghaz* is added to nouns in which hard vowels preponderate, and جگز *jéyéz* to nouns in which soft vowels are predominant.

‡ جق and جك are euphonic and are pronounced *jik, jĭk, jouk*, or *juk* according to the preceding predominant vowel. See 58.

400. A diminutive of the above termination is formed by omitting the final *s* and adding لين *léyn*. Example, قاريجلين *kârĭjaléyin* (somewhat in a womanish way).

EXERCISE XXIII.

Give me five piastres' worth of tobacco. Seamanship is a useful art. Bring the saltcellar. Is your brother a smith or a sailor? He is neither a sailor nor a smith; he is a soldier (عسكر *assker*). That little lamb is very pretty. What a pretty little girl! Is it proper to talk thus? There is no commerce in this country. God is the creator of all things. Has the boatman come? Do you know Turkish as well as (قدر *kádar*) French? I both read it and speak it. In my opinion, in order to learn French well you must go to France. You are (حقكز وار *hákĭnĭz var*) right, but one can learn it pretty well in Turkey. Where did you learn Arabic? I learnt it in Constantinople, but I only speak a very little. You ought to act like a philosopher. He acted like a man. You must not act like a woman. Were you writing while I was speaking? No, Sir, I was listening. Is the garden in which you were walking your property (مال *mál*)? No, I have sold it to the baker whom I told you of. Have you seen his little daughter?

2. Turkish Adjectives.

401. By adding لو *lou, lu, li*, or *lĭ* to a noun an adjective is formed indicating possession of the thing designated by the noun or connected with it. Example, عقل *âkl* (sense), عقللو *âkllĭ* (sensible, possessed of sense); جان *ján* (a soul), جانلو *jânlĭ* (living, possessed of a soul); كريد *Ghirid* (Crete), كريدلو *Ghiridli* (Cretan); لوندرا *Londra* (London), لوندرلو *Londralĭ* (of London); بچ *Bech* (Vienna), بچلو *Bechli* (Viennese).

402. The termination سز *siz, sĭz, souz*, or *suz*, corresponding to "less" in English, when added to a noun, forms an adjective expressing the want or absence of the thing designated by the noun. Example, عقلسز *âklsĭz* (foolish, senseless), مناسبتسز *munasébetsiz* (improper, *i.e.*, without (مناسبت) propriety), پارهسز *parasĭz* (penniless, without money), اوسز *evsiz* (homeless, houseless), دقتسز *dikkátsĭz* (careless), عارسز *arsĭz* (impudent, without (عار) shame).

403. Some few adjectives are formed by adding ق or ك *ik* or اق *ak* to the root of a verb. Example, قيرمق *kirmak* (to break), قيرق *kirik* (broken); چاتلمق *chatlamak* (to crack, split), چاتلاق *chatlâk* (cracked, split); اوطورمق *otourmak* (to sit); اوطوراق *otourâk* (stationary, applied to

troops in garrison); دورمق *dourmak* (to stop), دوراق یری *dourâk yéri* (a stopping place).

404. Some adjectives are also derived from verbs by the addition of غین *ghin* or قین or قون to the root. Example, شاشمق *shashmak* (to be bewildered), شاشقین *shashkĭn* (stupid, bewildered); قیزمق *kĭzmak* (to get hot, to get angry), قیزغین *kĭzghĭn* (hot, angry, in heat); قیرمق *kĭrmak* (to break), قیرغین *kĭrghĭn* (hurt, vexed, grieved). دارغین *darghĭn* (passionate, angry), derived from دارلمق *dârĭlmak* (to get angry), is somewhat irregular.

405. جه *jé, ja*, which in this case corresponds to "ish" in English, added to an adjective, forms a sort of diminutive adjective. Example, قره *kâra* (black), قراجه *kâraja* (blackish, rather black); خسته *khâssta* (ill), خسته‌جه *khâsstaja* (rather ill); ایو *éĭ* (good, well), ایوجه *éĭjé* (pretty well); کوزل *ghiuzel* (pretty), کوزلجه *ghiuzéljé* (rather pretty); شاشقین *shashkĭn* (stupid), شاشقینجه *shashkĭnja* (rather stupid); بیوك *biyuk* (big), بیوکجه *biyukjé* (rather big); دوز *douz* (smooth), دوزجه *douzja* (pretty smooth).

EXERCISE XXIV.

Are you a Constantinopolitan? No, I was born (طوغمق *doghmak*) in Smyrna. He is a Bosnian (بوسنه‌لو *Bossnalĭ*), but he speaks Turkish pretty well. The Herzegovinians (هرسکلو *Hersekli*) are a brave (شجاعتلو *shejaatli*) nation (ملت *millet*), but they are very lazy. The Montenegrins (قره طاغلو *Kâra dâghlĭ*) are very cruel (انسانیتسز *insaniyyetsiz*). If you were born in Constantinople, you must be a Constantinopolitan. This cup is broken. He is a very passionate man. What is your trade (صنعت *sanat*)? I am a sailor (کمیجی *ghémiji*) at present, but formerly I was a shopkeeper (دکانجی *dukkianjĭ**). I wish I were a soldier (عسکر *assker*). Did you not know that my father was a bookseller (کتابجی *kitâbjĭ*)? I thought so. This is a very useful (فائده‌لو *fa'idéli*) book. Some of your pupils are very stupid. Our professor is a very learned (معلوماتلو *maloumatli*) man. You ought not to be so careless. The weather (هوا *hawa*) is very damp (رطوبتلو *routoubetli*) in England. I prefer (ترجیح ایتمك *térjih etmek*) the climate (هوا *hawa*) of Constantinople, because it is not so damp.

3. Turkish Verbs.

406. Transitive verbs are formed from nouns and adjectives by the addition of لمق, لامق *lamak* to those containing hard letters, and لمك *lémek*

* دکان *dukkian* (a shop), originally an Arabic word, is sometimes pronounced *dukén* by the Turks.

to those containing soft. When this termination is added to a noun, it has the meaning of "to provide with," and when added to an adjective it signifies "to render." Example, باغ *bâgh* (a tie, a knot, string), باغلمق *bâghlamak* (to tie, fasten, bind); صو *sou* (water), صولامق *soulamak* (to water—a garden, flowers, &c.); نشان *nishân* (a mark, a pledge, token given to a girl at a betrothal), نشانلمق *nishânlamak* (to betroth); مهر *muhur* (a seal), مهرلمك *muhurlémek* (to seal); حاضر *hâzĭr* (ready), حاضرلمق *hâzĭrlamak* (to prepare); تميز *témiz* (clean), تميزلمك *témizlémek* (to clean).

407. Passive and neuter verbs are formed by the addition of لنمق *lanmak* or لنمك *lenmek*. Example, اكشى *ekshi* (sour), اكشيلنمك *ekshilenmek* (to become sour); خسته *khâssta* (ill), خستهلنمق *khâsstalanmak* (to grow ill, fall ill); صاغر *saghĭr* (deaf), صاغرلنمق *saghĭrlanmak* (to become deaf); كوزل *ghiuzel* (pretty), كوزللنمك *ghiuzellenmek* (to grow pretty, become beautiful).

408. Some neuter verbs are formed from adjectives by the addition of لشمق *leshmak* or لشمك *leshmek*. Example, اكشيلشمك *ekshileshmek* (to get sour), كوزللشمك *ghiuzelleshmek* (to become beautiful).

409. This same termination, however, added to *nouns* produces reciprocal verbs. Example, مكتوب *mektoub** (a letter), مكتوبلشمك *mektubleshmek* (to correspond).

410. A few neuter verbs are formed from adjectives by the addition of المق *âlmak*. Example, چوغالمق *choghâlmak* (to increase—from چوق *chok*, much), ازالمق *âzalmak* (to diminish—from از *âz*, little).

411. Other neuter verbs are formed by the addition of رمق. Example, قره *kâra* (black), قرارمق *kârarmak* (to get black, dark, or lowering); اق *âk* (white), اغرمق *âgharmak* (to grow white, to break—the day).

EXERCISE XXV.

Did you seal the letters? I forgot to seal them, but I tied them. He has fallen ill. Have you watered the garden? I watered it yesterday. Have you prepared the dinner? They corresponded for many years, but they never saw each other. My money has diminished. I awoke when it began to dawn (اغرمغه باشلامق *âgharmagha bâshlamak*). Did you get up? No, I went to sleep again. The state of the country has grown worse. The revenue of Turkey has diminished since the war. Perhaps it will increase next year. I hope so, but it is not probable (احتمال *ihtimâl*), as she has lost several provinces (ولايت *vilayet*).

* Or *mektup*.

Russia is a powerful (قوتلو *kouvvetli*) enemy. Can you speak Russian? Pretty well. How long have you been learning it? Two years and a-half. Then (اويله ايسه *euïlé issé*) you must speak it very well. I should have learnt it very well, if I had studied properly. Laziness is a bad thing.

CHAPTER XI.

THE CONSTRUCTION OF PERSIAN WORDS.

1. The Persian Noun.

412. ABSTRACT nouns and names of professions are formed in Persian by adding ی, which corresponds to لق or لك in Turkish, to nouns and adjectives. Example, خوب *khoub* (beautiful), خوبی *khoubi* (beauty); دردمند *dérdmend* (afflicted), دردمندی *dérdmendi* (affliction); اهنكر *ahenger* (a smith), اهنكری *ahengheri* (the trade of a smith); زرگر *zergher* (a goldsmith), زرگری *zergheri* (the trade of a goldsmith); سفيد *séfid* (white), سفيدی *séfidi* (whiteness).

413. If the word from which the abstract noun is formed end in ا, then the ی is doubled. Example, گدا *ghéda* (a beggar), گدايی *ghédayi* (beggary).

414. If it end in a vowel ه ك *gh* is introduced instead of ه, but the sound of *é* is retained. Example, بنده *bendé* (a servant, a slave), بندگی *bendéghi* (slavery, servitude).

2. The Persian Adjective.

415. Persian adjectives are formed from nouns by the addition of ی or انه *ané*. Example, ادم *adam* (a man), ادمی *adami* or ادمانه *adamané* (human); پادشاه *padishah* (an emperor), پادشاهانه *padishahané* (imperial).

416. If the noun end in a vowel ه, that letter is omitted before انه *ané* and a ك *gh* preceded by the sound of *é* put in its place. Example, بنده *bendé* (a slave), بندگانه *bendéghiané* (humble).

417. Persian adjectives are also formed by appending the terminations مند *mend*, ناك *nak*, وار *var*, or ور *ver* to nouns. Example, درد *dérd* (grief), دردمند *dérdmend* (afflicted, full of grief); زخم *zakhm* (a wound), زخمناك *zakhmnak* (wounded, full of wounds); هنر *huner* (talent), هنرمند *hunermend* (talented); اميد *eumid* (hope), اميدوار *eumidvar* (hopeful, hoping); هول *hevl* (terror), هولناك *hevlnak* (terrible, terrific); خطر *khatr* (danger), خطرناك *khatrnak* (dangerous).

418. Adjectives describing one's nationality or place of birth are formed by the addition of ی. Example, اصفهان *Issfahan* (Ispahan), اصفهانی *Issfahani* (of Ispahan); عرب *Arab* (an Arab), عربی *Arabi* (Arabic, Arabian); ایران *Iran* (Persia), ایرانی *Irani* (Persian).

419. If the substantive from which such an adjective is formed end in a vowel ه or ا the ی must be preceded by a و. Example, بروسه *Broussa* (the town of Broussa), بروسه‌وی *Broussavi* (belonging to the town of *Broussa*); بصره *Bassra* (the town of *Bassora*), بصره‌وی *Bassravi* (belonging to the town of Bassora); نمسه *Nemsé* (Germany), نمسه‌وی *Nemsévi* (German).

420. Adjectives stating the material of which a thing is made are formed by affixing ین *in* to the name of the substance. Example, سیم *sim* (silver), سیمین *simin* (of silver); زر *zer* (gold), زرین *zerin* (golden); اهن *ahen* (iron), اهنین *ahenin* (of iron).

3. The Persian Participles.

421. Persian infinitives are not used in Turkish, but Persian present or active participles, and past or passive participles, frequently are, especially in the formation of compound words; and they are sometimes used as nouns. Example:—

دارنده *darendé*, holding, who holds; a bearer, holder, possessor (of a letter, &c.)
آینده *ayendé*, coming, who comes, future
رونده *revendé*, going, who goes
خواننده *khanendé*, singing, reading; a singer, reader
خواه *khah*, desiring, wishing
خیرخواه *khair-khah*, a well-wisher
بد خواه *bed-khah*, an evil-wisher
خوانده *khandé*, called, invited
دیده *didé*, seen
امور دیده *umour didé*, who has seen business, experienced
شکسته *shikessté*, broken
دل شکسته *dil shikessté*, heart-broken
نما *nouma*, showing
رهنما *rahnuma*, showing the road, a guide
گیر *ghir*, taking, holding, conquering
جهانگیر *jihan-ghir*, world-conquering
باز *baz*, playing, risking
جانباز *janbaz*, who risks his life; an acrobat, a horse-breaker, horse-dealer.

422. The Persian active participles are either regular or irregular. The regular active participles are divided into two classes, those which end in ز, and those which end with any other letter.

423. The passive of a regular active participle ending in ز is formed by removing that letter, and putting خْتَهْ in its stead. Example, سوز *soux* (burning), سوختە *soukhté* (burnt). (This word is also used as a noun, meaning one whose heart is inflamed with the love of God or science. Hence it also signifies a student of law and divinity.) ساز *sâz* (making, fabricating), ساختە *sakhté* (made, fabricated, spurious, forged). Hence the Turkish word ساختەكار *sakhté-kiar** (a forger).

424. The passive of the regular active participles which do not end in ز obtained by the addition of يدە *idé*. Example, پسند *pésend* (approving), پسنديدە *pessendidé* (approved); رس *ress* (bringing, causing anything to reach its destination†), رسيدە *ressidé* (arrived, matured), نو رسيدە *nev-ressidé* (newly-arrived, just come to maturity).

425. The passive of irregular active participles ends always in تە *té* or دە *dé*. Example, بستە *bessté* (tied), ديدە *didé* (seen), گفتە *ghiufté* (said), داشتە *dashté* (had).

426. Another kind of Persian active participle, ending in ندە *endé* or ايندە is much used in Turkish as a noun. Example, دارندە *darendé* (having, bearing, carrying, the bearer), خوانندە *khanendé* (singing, a singer, a reader).

427. The Persian active participle which ends in ان *an*, instead of ندە or يندە, is also much used in Turkish as an adjective. Example, سوزان *suzan* (burning), گويان *ghuyan* (speaking), روان *revân* (flowing, moving), رخشان *rakhshan* (flashing, brilliant).

CHAPTER XII.

THE FORMATION OF ARABIC WORDS.

428. THOUSANDS of Arabic words being constantly used in Turkish some knowledge of the formation of Arabic words is indispensable, and is a great assistance to the memory. There is, strictly speaking, no limit to the words

* See note page 7.

† Hence, نامە رس *namé ress* (an envoy who brings a letter).

which the Turks borrow from Arabic, and the number of Arabic words to be learnt would thus be a great difficulty were it not that they are all derived from certain roots which are, of course, very much less numerous. If the learner get a proper insight into the system of Arabic derivation of one word from another his labour is vastly diminished. After acquiring a certain number of roots he will at once recognise and remember a large number of words formed from them. This system of derivation is extremely regular, logical, and beautiful, although, at first, it appears complicated.

429. The number of Arabic verbal nouns in use in Turkish, in particular, is extremely large. Every Arabic verb has a large number of verbal nouns derived from it, but there are twenty-four different forms which are most met with in Turkish. Of course these twenty-four forms of every root are not in use.

430. Every Arabic root in general consists of three letters only, to which a vast number of derivates can be traced.* Example, كَتَبَ *kétéb* in Arabic means "he wrote," which is the third person singular, past tense of the verb, which corresponds to our infinitive, which does not exist in Arabic. From this we have the active participle كاتب *kiatib*,† writing, one who writes, hence a writer, a clerk. مكتوب *mektoub* is the past participle meaning written; hence, something written, a letter. مكتب *mekteb* is what is called the noun of place formed by prefixing م to any root, and signifies the place where writing goes on; hence a school, an office. Almost every root has all these kinds of derivatives, or most of them.

431. There are a few Arabic roots consisting of four letters, as دحرج *dahraj* (to roll, he rolled), and even some of five, but they are extremely rare.

432. There are a great number of nouns of action which are derived directly from the root, but twenty-four are most in use in Turkish. The word فعل *fal* (doing) is taken as the model which is supposed to have all these twenty-four forms and more, although they are all not in use, and every other root is supposed to have the same number of derivatives, although, in fact, they have a few only. By studying the following table the learner will soon be able on meeting with an Arabic word to tell

* Some words are derived from roots which are lost or out of use.

† The sound of *i* is introduced into the pronunciation by the Turks. See note page 7.

whether it is one of these forms, which are called primitive, to distinguish them from others termed derived forms, of which we shall speak further on.

433. Table of the Primitive Forms of an Arabic Root of Three Letters.

1.	فَعَل *fal*	ضبط	*zábt*, holding, seizing
2.	فِعَل *fil*	فسق	*fissk*, sin, wickedness
3.	فُعَل *foul*	حزن	*husn*, sadness
4.	فَعَل *fael*	طلب	*taleb*, demanding
5.	فِعَل *fial*	صغر	*sīghar*, smallness
6.	فَعَال *féaal*	سلام	*sélam*, salutation, peace
7.	فِعَال *fiaal*	حجاب	*hijab*, shame
8.	فُعَال *fuaal*	بخار	*bukhar*, exhalation, vapour
9.	فُعُول *fuoul*	دخول	*dukhoul*, entering
10.	فَعُول *féoul*	قبول	*káboul*, accepting
11.	فَعَلَى *fala*	دعوى	*dawa*, asserting a claim, lawsuit
12.	فُعْلَى *foula*	سكنى	*sukna*, habitation
13.	فِعْلان *filan*	حرمان	*hirman*, disappointment, being disappointed
14.	فُعْلان *foulan*	بطلان	*boutlán*, being unfounded, absurdity
15.	فَعَلان *faalan*	لمعان	*leméan*, shining
16.	فَعْلَة *falet*	زحمت	*zahmet*, trouble
17.	فِعلَت *filet*	فطنت	*fitnet*, quickness of intelligence
18.	فُعلَت *foulet*	حرمت	*hurmet*, respect, prohibitedness
19.	فَعَلَت *faalet*	غلبت	*ghalabet*, victory
20.	فَعالَت *féaalet*	سعادت	*saadet*, happiness, felicity
21.	فِعالَت *fiaalet*	درايت	*dirayet*, ability
22.	فُعُولَت *fuoulet*	سهولت	*suhoulet*, ease

23. مَفعَلَت *mefalet* مرحمت *merhamet*, mercy

24. مَفعِلَت *méfilet* محمدت *mahmidet*, a praiseworthy point of character, glory.

434. Every word in the second column is derived from a root corresponding in form to فعل *fal*, which is supposed to have all the other twenty-four forms and more. Example, رحمت *rahmet* is derived from رحم (having mercy), and مرحمت from the same; قبول from قبل (accepting), and so on, but frequently the roots are not adopted in Turkish, while the derivatives are.

The Arabic Active and Passive Participles.

1. The Active Participle.

435. The active participle of an Arabic verb of three letters is formed by inserting an ا between the first and second letter. The second letter of the root is then followed by a *kessré*, or the sound of *i*. Example, كتب* *keteb* (he wrote), كاتب †*kiatib* (writing, one who writes, a writer), طلب *taleb* (he demanded, desired), طالب *talib* (desiring, one who desires, seeks, a seeker; hence, a student, a seeker after knowledge); نصر *nassar* (he helped), ناصر *nassir* (helping, one who helps, a helper).

436. The plural of these participles used as nouns is formed by putting a ʼ after the first letter of the root and inserting an ا after the second, thus:—

Singular.	Plural.
طالب *talib*	طُلاب *toulab*, students, seekers
كاتب *kiatib*	كُتّاب *kiuttâb*,† writers
حاكم *hakim*	حكام *hukkiam*, judges, rulers.

437. The plural of these nouns may also be formed as follows:—

* This third person singular of the past tense, corresponding to our infinitive (which does not exist in Arabic), is never used in Turkish.

† The sound of *i* is introduced by the Turks, but does not exist in the original Arabic pronunciation. See note page 7.

Singular.	Plural.
طالب *talib*	طَلَبَهْ *talebé*, students
كاتب *kiatib*	كَتَبَهْ *ketébé*, writers.

438. If the second letter of the root be a و or a ى it changes into a ' in the active participle. Example:—

سوق *sevk*, pushing	سائق *sa'ik*, who pushes, a pusher
ميل *méil*, inclination, inclining	مائل *ma'il*, who inclines, inclining.

439. There are three forms of the Arabic verb, corresponding to فعيل *fail*, فعول *faoul*, and فعال *faaal*, which are like active participles or adjectives. Example:—

رحم *rahm*, pity, pitying	رحيم *rahim*, who pities, has mercy, merciful, compassionate
كتم *ketm*, being discreet, discretion, concealing	كتوم *kétoum*, who is discreet, prudent, who conceals
حمل *haml*, a burthen, bearing, carrying	حمال *hâmmâl*, one who carries, a porter.

2. The Passive Participle.

440. The passive participle of a verb of three letters is formed by putting a م followed by a ', or the sound of *a* or *é*, before the first letter of the root, and a و after the second. Example:—

كتب *ketb*, writing	مكتوب *mektoub*, written, what has been written, a letter
نصر *nâssr*, helping, aid	منصور *mânsour*, helped, assisted (by God)
نظر *nâzr*, looking	منظور *mânzour*, looked at, seen, examined
نظم *nâzm*, putting into metre, versifying	منظوم *mânzoum*, ranged in metre, metrical
نسخ *nesskh*, abolishing	منسوخ *mensoukh*, abolished
نقل *nâkl*, narrating, transporting	منقول *menkoul*, narrated, transported
طلب *taleb*, desiring, demanding	مطلوب *matloub*, desired, a desideratum.

441. The plural of these participles, when used as nouns, is formed after the model of those following.

Singular.	Plural.
مكتوب *mektoub*, a letter	مكاتيب *mékiatib*, letters
مطلوب *mâtloub*, a desideratum	مطلوبات *mâtloubat*, desiderata.

The Arabic Comparative and Superlative.

442. The Arabic comparative and superlative are formed by putting an ا before the root of the word and writing a ´ after the second letter, or rather giving it the vowel *a* or *é* after it. Example :—

رحم *rahm*, mercy	أرحم *erham*, more merciful or most merciful
فضل *fazl*, excellence, virtue	افضل *efzal*, more excellent or most excellent, more or most virtuous.

Or, in other words, it always corresponds to the form أفعل. Example, أكبر *ekber* (greater, or the greatest).

443. The plural form of these words, when used as nouns, which is most common, is always on the model of افاعل *éfail*. Example :—

افضل *efzal*, most excellent	افاضل *éfazil*, most excellent people
اكبر *ekber*, greatest	اكابر *ékabir*, the aristocracy, the greatest
احسن *ahsan*, most beautiful	احاسن *ahasin*, the most beautiful.

444. The feminine of these superlatives is always shaped on the model of فُعلى *foula*. Example :—

Masculine.	Feminine.
اعلى *ala*, the highest	علیا *ulya*, the highest
اكبر *ekber*, the greatest	كبرى *kubra*, the greatest.

The Noun of Place.

445. Nouns indicating a place or locality where any action takes place are formed in Arabic by putting a م, followed by *ustun* or the sound of *a* or *é*, before the root of the verb expressing that action. Thus كتب *ketb* means writing; put a م, followed by the sound of *é*, before it, and you have

the word مكتب *mekteb*, which in Turkish means a school (a place where writing goes on). In Arabic it also means an office. Example:—

Root.	Noun of place.
خرج *kharj*, going out	مخرج *makhrej*, an outlet, issue
جمع *jem*, collecting	مجمع *mejma*, a place where things are collected together, a junction
طبخ *tábkh*, cooking	مطبخ *mátbákh*,* a kitchen; a place where cooking goes on
طبع *táb*, printing	مطبع *mátba*, a printing-office
دخل *dakhl*, entering	مدخل *medkhal*, an entry, inlet.

446. Sometimes the second vowel of the noun of place is *i* instead of *a* or *é*. Example:—

Root.	Noun of place.
نزل *nezl*, descending, alighting	منزل *menzil*, a station (where one alights)
جلس *jelss*, sitting	مجلس *mejliss*, a council, company
سجد *sejd*, worshipping	مسجد *messjid*, a mosque (a place where one worships)
شرق *shark*, rising (as the sun)	مشرق *meshrik*, the place where the sun rises, the east
غرب *gharb*, setting (as the sun)	مغرب *maghrib*, the place where the sun sets, the west.

447. The plural of nouns of place is formed on the model of مناذل *menazil* (stations), which is the plural of منزل *menzil*. Example:—

Singular.	Plural.
مكتب *mekteb*, a school	مكاتب *mekiṭatib*, schools
مجلس *mejliss*, a council	مجالس *mejaliss*, councils
مسجد *messjid*, a mosque	مساجد *messajid*, mosques
مسكن *messken*, an habitation	مساكن *messakin*, habitations
مسلك *messlek*, a road, path, career	مسالك *messalik*, roads, paths, careers.

448. A *s* is sometimes found at the end of a noun of place, as مدرسة *medressé* (a college) from درس *derss* (a lesson, teaching), محكمة *mehkemé* (a court of justice) from حكم (judging, decreeing).

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* Vulgarly pronounced by the Turks *moutfák*.

† See note page 7.

The Noun of Instrument.

449. By prefixing م, followed by a *kessré*, *i.e.*, the sound of *i*, and by putting a (´) or ا, *i.e.*, the sound of *é* or *a*, after the second letter of the root, the name of the instrument is obtained used to perform the action designated by the verb. Examples :—

Root.	Noun of Instrument.
فتح *fetḥ*, opening	مفتاح *miftah*, a key
نشر *neshr*, sawing	منشار *minshar*, a saw
سطر *setr*, a line, ruling with lines	مسطر *misstar*, a ruler
صقل *sdkl*, polishing	مصقل *mdsskdl* / *misskal* anything used to polish with.

450. Sometimes the noun of instrument ends with a ة. Example :—

Root.	Noun of Instrument.
كنس *kenss*, sweeping	مكنسة *miknesset*, a broom.

451. If the noun of instrument take a (´) after the second letter of the root it forms its plural thus,—

Singular.	Plural.
مسطر *mistar*, a ruler	مساطر *messatir*, rulers.

452. If it take an ا after that letter, then it forms its plural thus,—

Singular.	Plural.
مفتاح *miftah*, a key	مفاتيح *méfatih*, keys
مصباح *missbah*, a lamp	مصابيح *massabih*, lamps.

Derivative Forms of an Arabic Root of three Letters.

453. By certain variations in the root, and the addition of certain letters, according to regular rules, other verbs and verbal nouns are formed, having slightly different meanings from the root. These are called the derivative forms. Thus :—

454. By putting ا with a *kessré* under it, *i.e.*, with the sound of *i*, before the root, and another ا between the second and third letters of the root, a verbal noun is obtained which has a causal or a transitive meaning Example :—

Root.	Derived Form.
غفل *ghafl*, being careless, negligent	اغفال *ighfal*, putting one off one's guard, making one negligent
فهم *fehm*, understanding	افهام *ifham*, causing one to understand
عزم *azm*, starting, departing	اعزام *izam*, causing to start, depart
عدم *adm*, not existing	اعدام *idam*, annihilating, destroying
نزل *nezl*, descending	انزال *inzal*, causing to descend.

455. If the second letter of the primitive root be a و or a ى, that letter is omitted, and a *s* is added at the end of the word. Thus :—

Root.	Derived Form.
عون *avn*, help	اعانه *iané*, helping
ميل *méil*, inclination	اماله *imalé*, to cause to incline.

456. Transitive and causal verbs are also formed from the root by prefixing the letter ت to it and putting a ى before the last letter. Example :—

Root.	Derived Form.
شكل *shékl*, a form, shape	تشكيل *teshkil*, forming, shaping
شرف *sheref*, an honour	تشريف *teshrif*, honouring
كدر *kédr*, grief	تكدير *tekdir*, causing grief, grieving
حمل *haml*, bearing	تحميل *tahmil*, loading.

457. Sometimes this form conveys the meaning of considering something to be what the root refers to. Example :—

Root.	Derived Form.
عظم *azam*, being great	تعظيم *tazïm*, considering one as great, making much of
كرم *kerem*, nobility, grandeur, being noble	تكريم *tekrim*, considering one as noble, and therefore honouring him.

458. If the last letter of the root be a و or an أ, it changes into a ى, and a *s* is added to the end of the word. Example :—

Root.	Derived Form.
صفو *sáfv*, pureness, being pure	تصفيه *tásfiyé*, purifying
رضاء *réza*, being satisfied, consenting	ترضيه *tarziyé*, satisfying
، *rebv*, growing, rising, making enquiry	تربيه *terbiyé*, educating.

459. Passive or intransitive words are formed from the root by prefixing a ت to it and doubling the middle letter, which is then followed by a ', or the sound of *u*. Example, تعلم *téallum* (the action of learning or being taught), from علم *ilm* (knowing, or knowledge); تعظم *téazzum* (false greatness, growing big in one's own esteem), تقطر *tékâttur* (dripping, falling in drops, being distilled), from قطر *katr* (dropping—as water).

460. If the syllable ان *in* be put before the root, and an ا after its second letter, a passive verbal noun is obtained. Examples:—

Root.	Derived Form.
كسر *kessr*, breaking	انكسار *inkissar*, being broken
جذب *jezb*, attracting	انجذاب *injizab*, being drawn or attracted, affection
دفع *def*, repulsing	اندفاع *indifa*, being repelled, repulsion
كشف *keshf*, discovering, detecting	انكشاف *inkishaf*, detection, being discovered
قطع *kát*, cutting	انقطاع *inkíta*, being cut off, being interrupted
قبض *kábz*, seizing	انقباض *inkíbáz*, being laid hold of, costiveness
قسم *kísm*, dividing, a part	انقسام *inkíssam*, being divided, division
عقد *ákd*, tying	انعقاد *inîkád*, being tied, a knot, a contract.

461. If an ا (pronounced as *i*) be prefixed to the root, a ت put after its first letter, and an *élif* before its last, a verbal noun is constructed of an intransitive nature. Example:—

Root.	Derived Form.
جنب *jenb*, a side	اجتناب *ijtinab*, avoiding
فخر *fakhr*, glorying, a cause of just pride	افتخار *iftikhar*, to be proud of
نقم *nákém*, vengeance, anger, hatred	انتقام *intikám*, taking vengeance
عذر *uzr*, an excuse	اعتذار *itizar*, asking to be excused.

462. A verbal noun expressing reciprocity is formed by prefixing a م (followed by the sound of *u*) to the root, putting an ا after its second letter and a *s* at the end. Thus:—

Root.	Derived Form.
جدل *jedl*, disputing, a dispute	مجادله *mujadelé*, disputing with one another
قتل *kátl*, killing	مقاتله *moukátélé*, mutual slaughter, killing one another
كلمه *kélimé*, a word	مكالمه *mukialemé*, talking to one another, conversation
كتب *ketb*, writing	مكاتبه *mukiatebé*, corresponding with one another
جذب *jezb*, drawing, attracting	مجاذبه *mujazebé*, attracting one another
قسم *kissm*, dividing	مقاسمه *moukásssemé*, sharing, partitioning.

463. Verbal nouns of the above form sometimes do not express reciprocity, but are simple active verbs. Example, مشاهده *mushahedé* (looking, beholding, witnessing), ملاحظه *mulahazé* (considering, examining cautiously), ملازمت *mulazemet* (attending any one constantly, following any one).

464. Reciprocal verbal nouns are also formed by putting a ت before the root, ا after its first letter, and the sound of *u* after its second letter. Thus:—

Root.	Derived Form.
ضرب *zarb*, striking	تضارب *tézarub*, striking one another
قبل *kábl*, the front	تقابل *tékábul*, being opposite to one another
عقب *akeb*, the time or space immediately following anything, the heel	تعاقب *taakub*, succeeding one another.

465. This form is sometimes neuter, as تزايد *tézayud* (increasing), تدافع *tédafu* (defence), تقاعد *tékaud* (being pensioned), from قعد *kad* (sitting down, resting).

466. It sometimes signifies pretending to be or to do something referred to by the root. Thus:—

Root.	Derived Form.
جهل *jehl*, ignorance	تجاهل *téjahul*, pretending ignorance
مرض *maraz*, disease	تمارض *témaruz*, pretending to be ill.

467. By putting the syllable است *isst* before the root, and an *élif* before its last letter, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive Arabic word. Example:—

Root.		Derived Form.	
نطق	*noutk*, speaking	استنطاق	*isstintâk*, interrogating
علم	*ilm*, knowledge, knowing	استعلام	*isstilam*, enquiring, asking for knowledge
خرج	*kharj*, going out	استخراج	*isstikhraj*, extracting, deducing
حكم	*hukm*, power, being strong	استحكام	*isstihkiam*,* fortifying, strengthening
رحم	*rahm*, pitying, mercy	استرحام	*isstirham*, asking mercy
جلب	*jelb*, drawing, attracting	استجلاب	*isstijlab*, trying to attract.

468. Sometimes this form indicates considering a thing to be something expressed by the root. Thus, استحقار *isstihkar* (considering a thing mean or low), from حقير *hakir* (low, vile); استثقال *isstisskâl* (deeming any one a bore), from ثقيل *sakil* (disagreeable, heavy); استحسان *isstihsan* (approving), from حسن *hussn* (beauty, agreeableness).

469. If the middle letter of the root be a و or a ى it is omitted in this form of verbal noun, and a *s* is added to the end of the word. Thus, استعانه *isstiané* (asking help), from عون *avn* (help); استماله *isstimalé* (causing to incline—to one's self), from ميل *méil* (inclination).

470. Table of the Derivative Forms obtained from an Arabic Root of Three Letters.

	Model.	Example.	Meaning.	Letters added.
1.	افعال *ifal*	اخراج	*ikhraj*, extracting	ا ا
2.	تفعيل *téfil*	ترتيب	*tertib*, arranging	ت ى
3.	تفعل *téfaoul*	تعلّم	*taalum*, learning	ت ع
4.	انفعال *infiaal*	انكسار	*inkissar*, being broken	ان ا
5.	افتعال *iftiaal*	اجتناب	*ijtinab*, avoiding	ا ت ا
6.	مفاعله *mufaalé*	مقاتله	*moukâtélé*, mutually killing	م ا { ة or ت
7.	تفاعل *téfaaoul*	تجاهل	*téjahul*, feigning ignorance	ت ا
8.	استفعال *isstifaal*	استنصار	*isstinsar*, asking for help	ا س ت ا

* See note page 7.

471. It must be borne in mind that all Arabic roots of three letters cannot assume all the eight forms given above. Many have only a few of them.

The Active and Passive Participles of an Arabic Root of Four Letters.

472. The active and passive participles of an Arabic verb of four letters are not formed in the same way as those of a verb of three letters.

473. If an Arabic verb have more than three letters in its root its active participle is formed by prefixing a م, followed by an *euturu, i.e.*, by the sound of *u* or *ou*, to the root. The second syllable of the word thus formed has an *ustun* for its vowel and the last syllable a *kessré*. Example:—

Root.	Active participle.	Model.
ترجم *terjem*, translating	مُتَرْجِم *muterjim*, a translator (translating)	مُفَعْلِل

474. The passive participle is formed in the same way, only the last syllable has an *ustun* for its vowel. Example:—

Root.	Passive participle.	Model.
ترجم *terjem*, translating	مُتَرْجَم *muterjem*, translated	مُفَعْلَل

475. The active and passive participles of the derivative forms (see 470) are formed nearly in the same way, with slight variations which will be shown by the examples given below:—

Verbal noun.	Passive participle.	Active participle.
استحسان *isstihsan*, approving	مُسْتَحْسَن *musstahsen*, approved	Not in use
استحقاق *isstihkák*, a just claim	مُسْتَحَق *musstahákk*, deserved	مُسْتَحِق *musstahik*, deserving
استناد *isstinad*, relying, leaning on	مُسْتَنَد *mussténed*, relied on, leant on	مُسْتَنِد *mussténid*, relying on, leaning on

Verbal noun.	Passive participle.	Active participle.
ترتيب *tertib*, arranging, composing (as a printer)	مُرَتَّب *murettеb*, set in order, arranged, composed	مُرَتِّب *murettib*, a compositor
تجاهل *tejahul*, feigning ignorance	Not in use	مُتَجاهِل *mutéjahil*, who feigns ignorance
تجاسر *téjassur*, daring	,, ,,	متجاسر *mutéjassir*, one who dares, bold
انكسار *inkissar*, being broken	Wanting	مُنكَسِر *munkessir*,* broken, grieved
انهدام *inhidam*, demolishing	,,	مُنهَدِم *munhédim*,* demolished
انهزام *inhizam*, being defeated	Not in use	منهزم *munhézim*,* defeated
انكساف *inkissaf*, being eclipsed	,, ,,	منكسف *munkessif*,* eclipsed
انكشاف *inkishaf*, being discovered	,, ,,	منكشف *munkeshif*,* discovered
التزام *iltïzam*, contracting, farming the revenue	,, ,,	ملتزم *multézim*, who farms the revenue, a farmer of the revenue
تكبر *tekebbur*, being proud, pride	,, ,,	متكبر *mutékebbir*, proud
تسلط *tésallut*, arrogating power to one's self	,, ,,	متسلط *mutéssalit*, who arrogates to himself power
محاربه *mouharrebé*, making war, war	,, ,,	محارب *muharrib*, belligerent, making war
محاصره *mouhásseré*, besieging, a siege	,, ,,	محاصر *mouhassïr*, a besieger.

* The active participles of forms having a passive meaning have a passive signification in English.

CHAPTER XIII.

THE ARABIC IRREGULAR PLURALS.

476. The method of forming the regular plural of Arabic words has been explained in a previous chapter (see 82). The irregular plurals are extremely difficult; but as they are much used in written Turkish, and to some extent in conversation, it is indispensable for the student to learn them. The following rules will serve to help him to acquire them and to impress them on the memory, although there are many exceptions.

477. There are two kinds of irregular plurals: one called the *plural of scarcity*, and the other the *plural of multitude* (in Arabic جمع القلة and جمع الكثرة). The first is used when only a few things or people are meant, from three to ten. The second applies to all higher numbers. There is also what is called the *plural of plurals* (جمع الجموع), applying to very high numbers. The numerical difference between the two first kinds of plural is more imaginary than real, especially in Turkish, in which language the distinction is scarcely recognised.

478. The *plural of paucity* assumes four shapes, corresponding to أَفْعُلْ أَفْعَالْ أَفْعِلَةْ and فِعْلَةْ.

479. (1) Words which form their plural according to the form أَفْعُلْ.

Words in the singular shaped like

Singular.	Plural.
نفس *nefss*, the soul	انفس *enfuss*, souls
رجل *rijl*, the foot	ارجل *erjul*, feet
عناق *anak*, a kid	اعنق *anuk*, kids
يمين *yémin*, an oath	ايمن *éimun*, oaths
ذراع *zira*, the fore-arm, a cubit, the fore-leg of an animal	اذرع *azru*, fore-arms, cubits, fore-legs.

(2) Words which form their plural according to the form أَفْعَالْ.

Singular.	Plural.
لوح *levh*, a table, tablet, flat surface, board	الواح *elvah*, tables, tablets, flat surfaces, boards
ملك *milk*, dominion, territory	املاك *emlak*, dominions, territories

Singular.	Plural.
حكم *hukm*, a decree	احكام *ahkiam*, decrees
بطل *bétel*, a hero	ابطال *abtal*, heroes
عقب *akeb*, the heel	اعقاب *akab*, heels
عنق *unk* or *unuk*, the neck	اعناق *anak*, necks.

(3) Words which form their plural after the form أَفْعَلَة.

Singular.	Plural.
طعام *taam*, food	اطعمة *atimé*, foods
عمود *amud*, pillar	اعمدة *amidé*, pillars
حمار *himar*, an ass	احمرة *ahmiré*, asses
غراب *ghurab*, a crow, a raven	اغربة *aghribé*, crows, ravens.

(4) Words which form their plural according to the form فِعْلَة.

Singular.	Plural.
ثور *sawr*, a bull	ثيرة *siret*, bulls
غزال *ghazal*, a gazelle	غزلة *ghizlet*, gazelles
ولد *wéled*, a child	ولدة *wildet*, children
غلام *ghoulam*, a boy	غلمة *ghilmet*, boys.

480. The *plural of multitude* has nineteen forms, given below.

(1) Words which form their plural after the form فُعْل.

Singular.	Plural.
اسد *essed*, a lion	اسد *usd*, lions
احمر *ahmer*, red	حمر *humr*, red (pl.)

(2) Words which form their plural according to the form فُعُل.

Singular.	Plural.
سفينة *sefiné*, a ship	سفن *sufun*, ships
كتاب *kitab*, a book	كتب **kiutub*, books
رسول *resul*, an apostle, prophet	رسل *russul*, apostles, prophets.

(3) Words which form their plural according to the form فُعَل.

Singular.	Plural.
قريه *kariyé*, a village	قرا *kura*, villages
لحيه *lihyé*, the beard	لحى *luha*, beards.

* See note page 7.

(4) Words which form their plural according to the form نِعَل.

Singular.	Plural.
نعمة *nimet*, benefit, comfort, blessing	نعم *niém*, benefits, comforts, blessings.

(5) Words which form their plural according to the form فَعَلَة.

Singular.	Plural.
طالب *talib*, a student	طلبه *talebé*, students
سيد *séïd*, a lord	سادة *sadet*, lords
خبيث *khabiss*, bad	خبثه *khabésé*, bad people, villains.

(6) Words which form their plural according to the form فُعَلَة.

Singular.	Plural.
قاضى *kâzï*, a judge [ish)	قضاة *kouzat*, judges
كمى *kémi*, a warrior (not used in Turk-	كماة *kumat*, warriors.

(7 and 8.) These forms are فَعَلَة and فُعَّل, but there are scarcely any Arabic words used in Turkish which form their plurals according to them.

(9.) The ninth form is فُعَّال, according to which the word تاجر *tajir* (a merchant) makes تجار *tujjar* in the plural, merchants.

(10.) The tenth form is فِعال, according to which numerous words used in Turkish form their plural.

Singular.	Plural.
عبد *abd*, a servant	عباد *ibad*, servants
ذئب *ziib*, a wolf	ذئاب *ziab*, wolves
رمح *rumh*, a lance	رماح *rimah*, lances.
نقطه *nokta*, a point	نقاط *nikât*, points
جبل *jebel*, a mountain	جبال *jibal*, mountains
رجل *rajol*, a man	رجال *rijal*, men
كريم *kerim*, a noble, great person	كرام *kiram*, the noble, the great.

(11.) The eleventh form is فُعول, in accordance with which a great number of words used in Turkish shape their plural, as,—

Singular.	Plural.
قلب *kâlb*, the heart	قلوب *kouloub*, hearts
علم *ilm*, knowledge, science	علوم *uloum*, sciences
برج *bourj*, a tower, a sign of the zodiac	بروج *burouj*, towers
ملك *mélik*, a king	ملوك *mulouk*, kings.

(12.) Words which form their plural according to the form فُعّال.

Singular.	Plural.
راهب *rahib*, a Christian monk	رهبان *ruhban*, Christian monks
اسود *eswed*, a negro, Ethiopian	سودان *soudan*, negroes, Ethiopians.

(13.) Words which form their plural according to the form فِعلان.

Singular.	Plural.
نور *nur*, light	نيران *niran*, lights
غلام *ghoulam*, a boy, page	غلمان *ghilmân*, boys, pages
صبى *sébi*, a boy	صبيان *sibian*, boys
ضيف *zaif*, a guest	ضيفان *zifan*, guests.

(14 and 15). These forms are respectively فَعلَى and فِعلَى, but they are not used in Turkish.

(16.) This form is فُعَلَاء, according to which we have several words in Turkish.

Singular.	Plural.
فقير *fakîr*, a poor man (poor)	فقرا *foukéra*, the poor
خليفه *khalifé*, a successor to Mahomet, a caliph	خلفاء *khoulefa*, successors, caliphs.

(17.) Some words in Turkish form their plural according to this form اَنبِيَاء.

Singular.	Plural.
نبى *nébi*, a prophet	انبياء *enbiya*, prophets.

(18.) Words which form their plural according to the form فَعالَى.

Singular.	Plural.
يتيم *yetim*, an orphan	يتامى *yetama*, orphans
فتوى *fetwa*, a legal opinion given by a [*mufti*	فتاوى *fetawa*, legal opinions.

(19.) There are scarcely any Arabic words used in Turkish which form their plural according to this form فُعالَى.

481. All original quadriliteral and the most of those forms of words in which the triliteral root is increased by one or more letters have the same kind of irregular plural consisting of three syllables. The first of these

syllables has an *ustun* for its vowel sound, the second takes an ا or the sound of *a*, and the third has a *kessré* for its vowel sound. Examples :—

Singular.	Plural.
رسالة *risalé*, a treatise, pamphlet	رسائل *ressail*, treatises, pamphlets
دعوى *dawa*, a lawsuit, claim	دَعَاوى *daawi*, lawsuits, claims
جوهر *jevher*, a jewel	جواهر *jevhakir*, jewels
قافله *kafilé*, a caravan	قوافل *kawafil*, caravans
قانون *kanoun*, a law	قوانين *kawanin*, laws
اكبر *ekbér*, the greatest	اكابر *akabir*, the greatest
اقليم *iklim*, a district, climate	اقاليم *akalim*, districts, climates
مطبخ *matbakh*, a kitchen	مطابخ *matabikh*, kitchens
سلطان *sultan*, a sovereign	سلاطين *salatin*, sovereigns
تجربه *tejribé*, an experiment, a trial	تجارب *tejarib*, experiments, trials
تصوير *tassvir*, a picture	تصاوير *tessavir*, pictures
دفتر *defter*, a list, register	دفاتر *defatir*, lists, registers.

482. Sometimes this form of irregular plural has a *s* at the end of it. Example :—

Singular.	Plural.
كشميرى *Kishmiri*, an inhabitant of Cashmere	كشامره *Keshamiré*, inhabitants of Cashmere
افغان *Afghan*, an Afghan	افاغنه *Afghiné*, Afghans.

EXERCISE XXVI.

Unless (اولمدقجه *olmadoukja*) affection (محبت *mahabet*) be mutual (ايكى باشدن *iki bashdan*) it does not (ثبوت بولمق *subout boulmak*) last. I regret (تأسف ايتمك *téessuf*) that I cannot help your friend. He has acted so badly that no one will help him. Is he not ashamed? No, he is proud (افتخار ايتمك *ifitkhar*) of what he has done. He ought to be punished. No doubt he will be punished. Has your friend been rewarded (مكافات اولنمق *mukiafat-olounmak*)? When did he acquire Turkish? He speaks it very well. He acquired it in London, before coming to Constantinople. You gave him letters of recommendation (توصيه نامه *tavsiyé-namé*). They will be very useful to him. Has he seen the grand vizier? Yes, he had an interview with him last week. That is a very important thing. Will he see him again (بر دها *bir daha*)? I think so. If he wish to speak Turkish well, he must have intercourse (اختلاط ايتمك *ikhtilat*) with the Turks (عثمانلو *Ossmanli*). Have you any Turkish

friends? I have both Turkish and Christian friends. Do you think the promised reforms (اصلاحات *isslahât*) in Turkey will be carried (اجرا اولنمق *ijra olounmak*) out? I hope so. The consolation (تسلیه *tessliyé*) of the poor is to die (اولمك *eulmek*) (Turkish proverb). One ought to respect (رعایت ایتمك *riayet*) the customs (عادت *adet*) of the country in which he lives. You are quite right. What are you going to do to-day? I am going to the watchmaker. Are you not pleased (خوشنود *khoshnud*) with the watch you bought? No. I am astonished (تعجب ایتمك *taajub*) at that, for it was very dear. Have the kindness (عنایت ایدوب *inayet*) to give me pen and ink. Are you writing (تألیف ایتمك *te'lif etmek*) a book? No, I am not an author (مؤلف *mu'ellif*). Your father is a celebrated author. I am much honoured by what you say. It is a pity that of late years the arts (فنون *fenoun*) and sciences (علوم *uloum*) have been neglected (مهمل *muhmel*) and abandoned (متروك *metruk*) in Mussulman (اسلامی *Esslami*) countries.

CHAPTER XIV.

TURKISH COMPOUND WORDS.

483. There are scarcely any compound words of Turkish origin.

484. Compound words, on the contrary, abound in Persian and form a special beauty of that tongue. The Turks have adopted a very large number of these words, and although they are not understood by the uneducated, they are in constant use in written Turkish, and especially in poetry. The number of these compounds is almost unlimited, but still it must not be supposed that they can be coined *ad libitum*. Even native Turkish and Persian writers in general only employ those which usage has sanctioned. As, however, scarcely any dictionary is large enough to contain them all, it is very important for the student to understand their construction, not merely to facilitate his acquisition of them, but to enable him to understand such as may not be found in the dictionary, which he will easily do after a little experience, and when he has a certain stock of Persian and Arabic roots which enter into their composition.

485. Persian compound words are generally formed either of (1) a noun

and a participle, (2) an adjective and a noun, (3) or two nouns. Others are constructed by the use of particles.

486. They may consist of two Persian words, or an Arabic and a Persian word, or two Arabic words.

487. The Persian participles which are most frequently employed in the formation of these compound words are the following, which the learner will do well to commit to memory, as they constantly recur in words used in Turkish :—

اور	*avér*, bringing, possessing	زن	*zen*, striking
ارا	*ara*, ornamenting	ساخته	*sakhté*, made, fabricated
ازار	*azar*, tormenting	ساز	*sáz*, fabricating, making
افزا	*efza*, increasing	سوز	*souz*, burning
باز	*báz*, playing	شکسته	*shikesté*, broken
بار	*bar*, pouring forth	شکن	*shiken*, breaking
رو	*rev*, going, running	کش	*kesh*, drawing
بر	*ber*, carrying	کش	*kush*, killing
بر	*bur*, cutting	بند	*bend*, tying
بخش	*bakhsh*, giving	بسته	*besté*, tied
پر	*per*, flying	پیرا	*pira*, ornamenting
پسند	*pésend*, approving	بین	*bin*, seeing
اشام	*asham*, drinking	تاب	*tab*, illuminating, burning, twisting
افرین	*aferin*, creating	تاز	*taz*, running, rushing
افراز	*efraz*, raising	خور	*khour*, eating
افروز	*efrouz*, illuminating	روب	*roup*, sweeping
رس	*ress*, arriving, attaining	خوان	*khan*, reading
رسان	*ressan*, causing to reach	خراش	*khirash*, tearing
رسیده	*ressidé*, reached, ripe	دار	*dar*, holding, having
گداز	*ghiudaz*, melting	انگیز	*enghiz*, exciting
دان	*dan*, knowing	گیر	*ghir*, seizing, taking
ده	*dih*, giving	فریب	*firib*, deceiving
ریز	*riz*, shedding	نویس	*nuviss*, writing
کشا	*kusha*, opening	نه	*nih*, placing
کن	*ken*, digging	دوز	*douz*, sewing, embroidering, stitching
کوب	*koup*, striking	ربا	*ruba*, carrying off or away
مال	*mal*, rubbing	ران	*ran*, giving course to anything
نشین	*nishin*, sitting	یاب	*yab*, finding
نما	*numa*, showing	انداز	*endaz*, casting, throwing.

488. I.—Words formed from a Noun and a Participle.

گل افشان *ghiul efshan*, rose-scattering; from گل *ghiul*, a rose
در افشان *dur-efshan*, pearl-scattering; from در *dur*, a pearl
خون افشان *khoun-efshan*, shedding blood; from خون *khoun*, blood
دل ازار *dil-azar*, heart-tormenting; from دل *dil*, the heart
جان ازار *jan-azar*, soul-tormenting; from جان *jan*, the soul
جهان ارا *jihan-ara*, عالم ارا *alem-ara* } ornamenting the world (عالم *alem*)
روح افزا *rouh-efza*, soul-refreshing; from روح *rouh*, the soul
سر افراز *ser-efraz*, raising the head; سر *sér*, the head
فتنه انگیز *fitné-enghiz*, exciting rebellion; فتنه *fitné*, rebellion
دل بر *dilber*, heart-ravishing, lovely
دل فریب *dil-firib*, heart-deceiving, seductive
عالمتاب *alemtab*, illuminating the world
جهاندار *jihan-dar*, possessing the world
کامران *kiamran*, successful, obtaining his wishes, mighty; from کام *kiam*, a wish
خونریز *khounriz*, shedding blood
رهزن *rahzen*, infesting the road, a robber
دلسوز *dilsouz*, heart-inflaming
پرتو انداز *pertev-endaz*, casting rays
جگر گداز *jigher ghiudaz*, heart-melting
جهانگیر *jihan-ghir*, world-conquering
دلکشا *dil-kiusha*, heart-rejoicing
می اشام *méi-asham*, wine-drinking, who drinks wine (می *méi*)
جزیره نشین *jeziré-nishin*, inhabiting an island
اورنگ نشین *evrengh-nishin*, sitting on a throne (اورنگ *evrengh*)
ویرانه نشین *virané-nishin*, inhabiting a desert (ویرانه *virané*)
رهنما *reh-numa*, showing the way, a guide
کامیاب *kiamyab*, finding his wish, successful
گهربار *ghiuher-bar*, scattering pearls or precious stones (گهر *ghiuher*).

489. II.—Words formed of an Adjective and a Noun.

خوب روی *khob-rouï*, with a pretty face; from خوب, pretty
پاکدامن *pak-damen*, virtuous (the skirt of whose garment is clean); from دامن *damen*, a skirt

خوش رفتار *khosh-reftar*, walking gracefully; from رفتار *reftar*, walking
سادهٔ دل *sadé-dil*, simple-hearted
سیاه چشم *siyah-cheshm*, black-eyed; from سیاه *siyah*, black, and چشم *cheshm*, the eye
شیرین دهن *shirin-dihen*, sweet-mouthed; from شیرین *shirin*, sweet
سبکپای *sébuk paï*, quick-footed; from سبك *sébuk*, quick
تیز فهم *téz-fehm*, of quick understanding
شکسته دل *shikesté-dil*, broken-hearted.

490. III.—Words formed of two Nouns.

پری روی *péri-rouï*, } with the face of a fairy
پری پیکر *péri-péiker*, }
پری رخسار *péri-roukhsar*, with the cheeks of a fairy
ماه پرتو *mah-pertev*, shining like the moon
خوش صحبت *khosh-sohbet*, of agreeable conversation
شکر لب *shéker-leb*, with lips of sugar
گلرخ *ghiulroukh*, }
گلرخسار *ghiulroukhsar*, } rosy-cheeked
گلعذار *ghiulizar*, }
گلروی *ghiulrouï*, whose face is like a rose
سمن بوی *sémen-bouï*, having the perfume of jasmine (سمن)
مشکبوی *mushk-bouï*, smelling of musk (مشك)
یاقوت لب *yakout-leb*, ruby-lipped; from یاقوت, a ruby
شیر دل *shir-dil*, lion-hearted; from شیر, a lion
غنچه دهان *ghunché-dihan*, with a mouth like a rose-bud (غنچه *ghunché*)
دولتمآب *devlet-mab*, the resort of fortune (دولت *devlet*), fortunate
عدالت دستگاه *adalet-desstghiah*, the bench of justice, just
انجم سپاه *enjum-sipah*, whose armies are numerous as the stars (انجم *enjum*)
آصف تدبیر *Asaf-tedbir*, as able in management (تدبیر) as Asaf*
عالمپناه *alem-penah*, the asylum of the universe
زهرهٔ جبین *zuhré-jebin*, with a forehead like that of Venus (زهره *zuhré*)
سمین بر *simin-ber*, silver-breasted; from بر, the breast
طوطی گفتار *touti-ghiuftar*, talking like a parrot (طوطی *touti*)
سمن بر *sémen-bér*, with a breast like jessamine

* Asaf is supposed to have been the name of Solomon's grand vizier.

جمشید کلاه *Jemshid-kiulah*, with the diadem of Jemshid
دارا حشمت *dara-hashmet*, with troops (or pomp) of Darius.

491. A number of these compound words will be found in the following Persian couplet:—

ماه روی مشکبوی دلکشی
جان فزای دلفریبی مهوشی

which means: "A beauty with a face like the moon, odoriferous as musk, attracting the heart, delighting the soul, and seducing one's affection." The word for a "beauty" (مهوش *mehvesh*) is derived from two words, meaning "resembling the full moon." This word, and all the others applying to it, are used in Turkish.

Words formed by the use of Particles.

492. The particle هم *hem* prefixed to a noun produces a compound word expressing companionship or intimacy. Example:—

همشهری *hem-shehri*, fellow-townsman, fellow-countryman
همفراش *hem-firash*, a bed-fellow
همراه *hem-rah*, fellow-traveller; from راه, a road
همجنس *hem-jinss*, of the same species (جنس)
همشیره *hem-shiré*, of the same milk, a sister; from شیر *shir*, milk
همراز *hem-raz*, having the same secrets (راز), an intimate friend
هماشیان *hem-ashiyan*, of the same nest (آشیان)
همدم *hem-dem*, one breathing the same breath (دم), an intimate associate
همدل *hem-dil*, of the same heart, unanimous
همسال *hem-sal*, of the same year (*i.e.*, age)
همکتب or هم‌مکتب *hem-mekteb*, a schoolfellow
همپستر *hem-pisster*, sleeping on the same pillow
همخوابه *hem-khabé*, sleeping together—of the same sleep (خوابه)
هماهنك *hem-aheng*, of the same inclination (آهنك)

493. Adjectives denoting the want or absence of something are framed by using the particles نا *na* (not, without), equivalent to the syllables "less" or "un" in English; نی *bi* (without), and کم *kem* (little). Examples:—

نا امید *na-eumid*, hopeless; from امید *eumïd*, hope

نا شناس *na-shinass*,
نا اشنا *na-ashina*, } ignorant (not knowing)
نا دان *na-dan*,

نا مرد *na-mérd*, unmanly; from مرد *mérd*, a man

نا پاك *na-pak*, impure; from پاك *pak*, pure

نا شکفته *na-shukiufté*, not full blown

بی امان *bi-aman*, unmerciful

بی باك *bi-bak*, fearless; from باك *bak*, fear

بی تامل *bi-taamul*, inconsiderate

بی ترتیب *bi-tertib*, irregular; from ترتیب *tertib*, arrangement

بی خرد *bi-khiréd*, senseless; from خرد *khiréd*, sense

بی دین *bi-din*, without religion (دین *din*)

بی ادب *bi-édeb*, unmannerly

کمبها *kem-baha*, of little value (price)

کمعقل *kem-akl*, of small intelligence

کمتجربه *kem-tejribé*, of little experience, inexperienced

کم مایه *kem-mayé*, of little capital (*i.e.*, poor in resources); from مایه *mayé*, capital, ferment, stock.

494. Compound nouns designating the people who exercise any trade or profession, or perform some action habitually, are formed by adding the syllables دار *dar* (having), کار *kiar* or گر *ghér* (doer, maker), بان *ban* (keeper), to the substantives. Examples;—

دربان *dér-ban*, a door-keeper, porter

زندان بان *zindan-ban*, a turnkey, warder

اهنگر *ahen-ghér*, a smith (a worker of iron)

زرگر *zer-ghér*, a goldsmith (a worker of gold)

سلحدار *silah-dar*, an esquire (who carries arms)

گناهکار *ghiunah-kiar*,* an evil-doer, a sinner; from گناه *ghiunah*, sin.

495. Nouns indicating place are formed by adding the syllable گاه *ghiah* (meaning "place" or "time") to a substantive. Thus we have خوابگاه *khab-ghiah* (a bed—the sleeping-place), اردوگاه *ordon-ghiah*, لشکرگاه *leshkér-ghiah* (a camp—a place where soldiers are), مخیمگاه *mukhayem-ghiah* (a camp—a place under canvas).

* See note page 7.

496. The words ستان *isstan* (a country), زار *zar* (a plot or bed), كده *ghedé* or *kedé* (a house), دان *dan* (a holder, case), سار *sar* (a country, land), لغ *lakh* (a place), are also used to form compound nouns of place. Thus we have;—

گلستان *ghiulisstan*, the country of roses, a rose-garden
داغستان *daghisstan*, a mountainous country
خارستان *kharisstan*, a thorny place; from خار *khar*, a thorn
نگارستان *nighiarisstan*, a place where pictures are, a picture gallery; from نگار *nighiar*, a picture*
بهارستان *baharisstan*, the abode of spring (بهار *bahar*)
گلزار *ghiulzar*, a bed of roses
لاله‌زار *lalézar*, a bed of tulips; from لاله *lalé*, a tulip
سنگزار *senghsar*, سنگلاخ *senghlakh*, سنگبار *senghbar*, a stony place; from سنگ *sengh*, a stone
شوره‌زار *shorézar*, نمك‌زار *nemekzar*, a salt-desert, a salt-works; from شوره *shoré* and نمك *nemek*, salt
چشمه‌زار *cheshmézar*, a place full of springs
بتكده †*poutghédé*, an idol temple; from بت *pout*, an idol
آتشكده *ateshghedé*, a fire temple
قلمدان *kalemdan*, a pen-case; from قلم *kalem*, a pen
شمعدان *shemadan*, a candlestick; from شمع *shema*, a candle
كوهسار *kiuhsar*, a mountain district; from كوه *kiuh*, a mountain
ديولاخ *divlakh*, a place inhabited by demons; from ديو *div*, a demon.

497. Adjectives expressing similarity are made by adding آسا *asa*, or سا *sa* or وش *vesh* to substantives. Example :—

عنبرآسا *anbér-asa*, like ambergris; from عنبر, ambergris
مشك‌آسا *muskh-asa*, like musk
جنت‌آسا *jennet-asa*, like paradise (جنت)
مهوش *mévesh*, like the moon, a beautiful woman
قمروش *kamr-vesh*, like the moon
سحرسا *sihr-sa*, like magic; from سحر *sihr*, magic
غنچه‌وش *ghiuncheé-vesh*, like a rose-bud
پری‌وش *péri-vesh*, like a fairy, fairy-like.

* To help the learner, I give the meaning of those Persian words which have not occurred before in this grammar.

† بت an idol, is pronounced *pout* by the Turks, although written with a ب.

498. The termination فام *fam* (coloured), گون *ghiun* (colour), رنك *rengh* (colour), are used to form epithets expressing colour. Example:—

گلگون *ghiulghiun*, rose-colour
گلفام *ghiulfam*, rose-coloured
زمردفام *zumrud fam*, emerald-coloured, green
سبزرنك *sebz rengh*, the colour of verdure (سبز), green.

499. Some adjectives which express fulness, completeness, or multifariousness, are constructed by the repetition of the noun and an ا being inserted in the middle. Example:—

لبالب *lebaleb*, full to the brim; from لب *leb*, the lip or brim
سراسر *sérasér*, from end to end; from سر *sér*, a head
گوناگون *ghiunaghiun*, of many colours; from گون *ghiun*, colour
رنگارنك *rengharengh*, ,, ,, from رنك *rengh*, colour.

500. Adjectives expressing possession and fulness are made by adding the termination سار *sar* (abounding in, full of), گين *ghin* or اگين *eghin* (full), مند *mend* (full, or the termination "ish" in English), ناك *nak* (full), and وار or ور *vér* (like, possessing).

غمگين *ghemghin*, full of grief (غم *ghem*)
شرماگين *shermeghin*, full of shame (شرم *sherm*)
اميدوار *cumidvar*, hopeful
پروانه‌وار *pervané-var*, like a moth (پروانه *pervané*)
بهره‌ور *behrévér*, a participator; from بهره *behré*, a share
شرمسار *shermsar*, full of shame; from شرم *sherm*, shame
دانشمند *danishmend*, learned; from دانش *danish*, learning
زهرناك *zéhirmak*, poisonous; from زهر *zéhir*, poison
دانشور *danishvér*, learned; from دانش *danish*, learning
خردمند *khirédmend*, intelligent; from خرد *khiréd*, sense.

501. The termination انه *ané* appended to a noun indicates resemblance or forms an adverb. Example:—

مردانه *merdané*, like a man, manly, courageously
درويشانه *dervishané*, like a dervish
ستمكارانه *sitemkiarané*, unjustly; from ستمكار *sitemkiar*, unjust.

502. If the word to which this termination is added end in an ا or a و then a ى must be put between them. Example:—

گدایانه *ghedayané*, beggarly; from گدا *gheda*, a beggar
عدویانه *adouyané*, hostile, or in a hostile way; from عدو *adou*, an enemy
دانایانه *danayané*, prudently; from دانا *dana*, prudent, wise.

503. If the word to which انه *ané* is appended end with a ز, a ك, preceded by the sound of *é*, is substituted for it; as, بندگانه *bendéghiané* (humble, humbly), from بنده *bendé* (a servant).

504. Some Persian nouns ending in اه are sometimes written without the ا. Example:—

راه or ره *rah*, a road
شاه or شه *shah*, a king
گناه or گنه *ghiunah*, a sin.

505. These words thus shortened are used to form compound nouns. Example:—

رهگذار *rehghiuzar*, who passes (گذار) the road, a traveller
رهزن *rehzen*, who strikes (زن) the road, a highwayman
شهزاده *shehzadé*, begotten (زاده) of a king, a prince
رهبر *rehbér*, who brings (بر) the road, a guide
رهدار *rehdar*, who has (دار) the road, a collector of toll or merchandise.

506. Some abstract nouns are formed by adding ا to adjectives; as گرم *gherm* (hot), گرما *gherma* (heat).

Arabic Expressions used as Turkish Compound Words.

507. There are no compound nouns in Arabic; but certain Arabic expressions have been adopted by the Turks, and are regarded as compound words by them. The words most commonly met with used in this way are as follows:—

ولی *véli*, a master, saint, patron, servant, next of kin

ولی نعمت *véli-nimet*, a benefactor, (a master of favour, نعمت)

ولی عهد *véli* ', th r

صاحب *sahib*, possessor

صاحب جمال *ib* of

(ال) y

صاحبقران

صاحب *sahib*, possessor

صاحب خروج *sahib-khurouj*, a great but cruel conqueror, like Jenghiz Khan or Timur

اهل *ehl*, people

اهل عرض *ehl-i-irz*, honest, honourable (*i.e.*, people of honour, عرض)

اهل حکمت *ehl-i-hikmet*, (people of wisdom, حکمت)

ذات *zat*, possessor of, endowed with (fem. singular)

ذات الجنب *zat-ul-jenb*, pleurisy (*i.e.*, possessor of the side, جنب)

ذو *zou*, possessor of (singular masculine)

ذو ذوابه *zu-zuabé*, possessor of flowing locks, *i.e.*, a comet

ذو اربعة الاضلاع *zu-erbaat-ulazla*, a possessor of four sides, a quadrilateral figure

ذوی *zévi*, plural of ذو, possessors (plural masculine)

ذوی العقول *zévi-ul-oukoul*, the possessors of senses, sane persons

ذوات *zewat*, plural of ذات, possessors (feminine plural)

ارباب *erbab*, plural of رب *rab*, owners of, endowed with, competent persons, people belonging to, Lord

رب الارباب *rab-ul-erbab*, the Lord of Lords, God

ارباب تغلب *erbabi-téghallub*, superiors, conquerors (the possessors of power, predominance)

ارباب مسند *erbabi-messned*, the holders of office of high distinction (مسند), dignitaries

غیر *ghaïr*, not, "un" at the beginning of English words

غیر متساوی *ghaïri-mutéssavi*, unequal

غیر معلوم *ghaïri-maloum*, unknown

لا *la*, not (used with the third person singular of an Arabic verb)

لا یموت *la yémut*, immortal (literally he does not die)

لا یحصا *la yuksa*, innumerable

لا *la*, not

لا بأس *la-bess*, harmless

لا ابالی *la-ubali*, careless, free-and-easy (literally, I do not care)

لا جرم *la-jerem*, without fail (literally, no fault, جرم).

508. Another kind of Arabic expression used as a compound word in Turkish consists of an adjective followed by a noun with the definitive article. Example:—

قوی البنیان *kavi-ul-bunyan*, robust (*i.e.*, strong in construction)
ضعیف الایاد *zaïf-ul-éyad*, weak in the hands (ایاد)
ابدی الدوام *ébedi-ud-dévâm*, eternal in duration (دوام).

509. Compound nouns in Turkish are treated just the same as simple ones, and governed by the same rules. Example:—

ولی نعمتم سکز *véli-nimetim siniz*, you are my benefactor
ولی نعمتمی کوردم *véli-nimetimi ghieurdum*, I saw my benefactor.

EXERCISE XXVII.

He saw a beautiful girl, with a face like the moon, smelling of musk.* The governor of the town acted very unjustly. The prince admired (بکنمك †*béyenmek*) the picture (رسم *ressm*) very much, and could not believe (اینانمق *inanmak*) that it was a soulless figure (تصویر *tassvir*). We saw a splendid (دلکشا *dilkiusha*) garden (باغ *bâgh*). Where are the candlesticks? Bring me a candle (موم *moum*). Put it in a candlestick. I have lost the case for my pens. You left it at school. It is a pity you forgot it. We are fellow countrymen. Is your servant honest (اهل عرض *ehl-i-irz*)? I believe so. Honest servants are very rare (نادر *nadir*). We are all sinners. The mighty (کامران *kiamran*) (successful) king (پادشاه *padishah*) was disappointed (محروم کالمق *mahroum kâlmak*). I did not know that your sister was ill. I hope she will soon be better (کچمش اولسون *ghechmish olsoun*). Has she taken any medicine (علاج *ilaj*)? Yes. What is the matter (نه‌سی وار *né si var*) with her? She has pleurisy. May God give her health (شفا *shefa*)! Where is the printing-office of the *Jeridé-Hawadiss* (جریدهٔ حوادث *Jeridé-i-héwadiss*) newspaper (غزته *ghazéta*).

* I write here such English as will suggest the Turkish.

† See page 7, paragraph 33, with reference to the pronunciation of ك.

Tell the cook (اشجی *âshjî*) to go to the kitchen and cook (پشورمك *pishirmek*) the dinner (يمك *yémek*). He has gone to the market (چارشو *charshi*). I fear he is very lazy (تنبل *tenbel*). Have you given him his wages (ايلك *aïlik*)? I gave them to him last week. You ought not to have given them to him so soon.

CHAPTER XV.

TURKISH ORTHOGRAPHY.

510. The orthography of words of purely Turkish origin unfortunately is not fixed. The same word is often met with spelt in two or three different ways by writers of equal ability and repute. This is especially the case in old books, and more particularly in manuscripts, which are, hence, very difficult to decipher. Some attempt has been made of late years to reduce Turkish orthography to a system; but it has not been attended with much success, and writers still allow themselves the greatest latitude. Consequently, we find a word like "iron" written in Turkish either تيمور or دمير *démir*, whereas, according to its pronunciation, it should certainly always be written in the latter way. Again, ترزی *térzi* (a tailor) is quite as often written درزی; and تلكی *tilki* (a fox) is often written دلكی, and so on.

511. Words of Arabic and Persian origin, however, nearly always retain their original spelling, which is invariable. This is, no doubt, one reason why such a large number of Arabic and Persian words are used in documentary Turkish, in which the double meanings to which uncertain spelling gives rise are thus, to some extent, obviated.

512. The modern writers who endeavoured to improve the state of Turkish orthography, amongst other things, set the example of expressing the vowel sounds more frequently by the letters ا و ه ی,—decidedly a step in the right direction; for the omission of the vowels in oriental writing has undoubtedly been a great obstacle to the spread of education amongst the natives, and to the acquisition of oriental languages by Europeans. As, however, this system was not carried out consistently, and as it has not been generally adopted—other authors of equal authority still adhering to the old system—Turkish spelling still remains so unsettled that it is difficult to give many rules respecting it. Yet as, notwithstanding the latitude natives allow themselves, one cannot spell as he pleases, the following rules may be serviceable.

513. In general, the broad vowel sounds *a*, *ĭ*, *o*, and *ou* are expressed by ا و ی, especially if they are accompanied by a soft consonant.* Example, یازمق *yazmak* (to write), باقمق *bâkmak* (to look), بولمق *boulmak* (to find), بیلمك *bilmek* (to know).

514. If the soft consonants, however, be followed immediately by a hard one, the vowel is not written. Thus, بغداى *boghdaï* (corn), بغرصاق *baghĭrsak* (the intestine). Still, in words of one syllable the vowels are written; as in باغ *bâgh* (a vineyard), باص *bâss* (tread), صوص *souss* (hold your tongue); and in words of two syllables, also, when the last syllable contains two hard consonants, as لاحق *lahĭk* (joined, touching).

515. If a word contain different broad vowel sounds, then they are generally written, as صارى *sarĭ* (yellow), صالى *Sâlĭ* (Tuesday), صانجى *sânjĭ* (the cholic), قولاى *kolaï* (easy), قوله *koulé* (a tower, steeple), قومسال *koumsâl* (a sandy beach), قوناق *konak* (a mansion), قیراچ *kĭrach* (of the nature of sterile moorland), تازى *tâzĭ* (a greyhound), تابوت *tabout* (a coffin), پویراز *poïraz* (the north-east wind).

516. The grammatical terminations are an exception to the above rule, as they always remain without the vowels being written, whatever word they may be appended to. Example, قوچلر *kochlar* (rams), عقلسز *âklsĭz* (foolish).

517. The letters ر د ش and ن, when used to make causal, reciprocal, or passive verbs, are also an exception to the above (515), as they do not have this vowel written in words when there are different vowel sounds. Examples, یاپدرمق *yapdĭrmak* (to have made), باصدرمق *bâssdĭrmak* (to have printed), یاغدرمق *yaghdĭrmak* (to cause to fall like rain, to pour out), سونمك *sevinmek* (to be glad, to rejoice). Still, in the new system spoken of above we meet with ین and یش.

518. The sound of *a* or *é* at the beginning of a word is expressed by ا, and at the end of a word by *s*. Example, ال *âl* (take—thou), اغ *âgh* (a net), اق *âk* (white), اغاج *âghâj* (a tree), اغر *âghĭr* (heavy), اده *ada* (an island), پاره *para* (money).

519. If the same vowel sound be repeated in one word it need only be written once. Thus we have یالان *yalân* (a lie), ادم *âdâm* (a man), درلو *turlu* (a kind, sort), دره *deré* (a valley), چوللق *choullouk* (a woodcock), چقور *choukour* (a hole), چقال *chakâl* (a jackal), چقرق *chĭkrĭk* (a spinning

* The hard consonants are ح خ ص ض ط ظ ع غ and ق; the rest are soft.

wheel), نمسه *Nemsé* (Germany), خسته *khâssta* (ill), چکه *chené* (the chin), اودنج *eudunj* (borrowed money), صیغر *sïghïr* (an ox), صیرق *sïrïk* (a small pole), صیغرتماج *sïghïrtmaj* (a drover, herdsman), صیقندی *sïkïndï* (trouble, bother, uneasiness), یناق *yanak* (a cheek), یواش *yawâsh* (slow, gentle; gently!)

520. In particles like ایم *im* (am), ایز *iz* (are), when they are appended to an unalterable active participle, the diphthong ای can be left out, but need not necessarily. Hence we see both یازارایم and یازارم *yazarïm* (I write), یازارایز and یازارز *yazarïz* (we write), سورم and سورایم *severim* (I love), and سورز or سورایز *severiz* (we love).

521. When a word beginning with the letters ای follows a word ending in *s* or ی, the ای can be left out. Thus, اوغلی‌ایله *oghlouyoula* can be also written اوغلیله (with his son), کورمه‌ایله can also be written کورمه‌له *ghieurmé-lé* (with the seeing, on seeing).

522. When a word ending in *s* comes before a word beginning with ای or او, the *s* may be left out and the ا at the beginning of the following word also. Thus we have نیچون *nichin* instead of ایچون نه *né ichin* (why?), نولدی for اولدی نه *né oldou* (what has happened?) [the form نولدی, however, is not to be recommended], باقیدم *bakaydim* instead of باقه‌ایدم (that I might look), سویدك *sevéydik* instead of سوه‌ایدك (that I might love).

523. ی when used to express the accusative is sometimes left out, especially in old books; but if it be so, it ought to be written before the ن. Hence in old works we see باباسین or even باباسن instead of باباسنی *bâbâsïnï* (his father) (accusative), as in باباسنی کوردم *bâbâssïnï gheurdum*, which might be written باباسین کوردم (I saw his father). An instance of this will be found in the following passage from the طوطی‌نامه "*Toutï-namé*":—

لایقمیدر که مسلمانلرك دعواسن (دعواسنی) شرع اوزره فصل ایتمیوب خاتونه علاقه پیدا ایدوب جبرا بنم جاریه‌م در دیوب المزدن المق استرسن.

Láyïk mïdïr ki moussoulmânlarïn dawassini shér uzeré fassl etméyip khâtouna alaka péïda edip jebran benim jariyém dir déyup elimizden âlmak isstérsin?

(Translation.)

"Is it proper that, not deciding a dispute between Mussulmans according to the law, and making out some connection with the lady, you wish to take her out of our hands by force, pretending that she is your slave?"

I refer to this mode of spelling, because, if the student met with it, it might puzzle him; but it is by no means to be recommended.

EXERCISE XXVIII.

Do you know that the ship will start to-morrow at eleven o'clock in the morning (صباليين *sabâhléyin*)? Yes, I know it. At what o'clock does the boat (واپور *vapor*) start for Pringipo (بوك اطه *Biyuk Ada*)? I cannot tell you exactly (تمام *tamam*), but I think it starts at nine. That is very early (اركن *erken*). What (قاچه *kacha*) do you sell these apples (الما *elma*) at? At nine piastres (غروش *ghrousch*). That is very dear. Where does this street go to? Out (طشره *tashra*) of (دن *den*) the town. Is it far to the market (چارشو *charshi*)? Which is the nearest road to go to the market? You must go straight on (طوغرى طوغرى يه *doghrou doghrouya*). Where do you live? I live at the English Embassy (سفارت خانه سى *Séfaret-khanéssi*). Do you know Mr. So-and-so (فلان افندى *Filân*)? I will show you his house. I am much obliged (تشكر ايتمك *téshekkiur etmek*). The weather is very bad. Can you tell me what o'clock (ساعت قاچ *saat kach*) it is? It is eleven o'clock. What (نصل *nassl*) sort of weather (هوا *hawa*) is it? It is cold (صوغوق *soghouk*). It is hot (سيجاق *sïjâk*). It is foggy (طومان *domân*). The weather has cleared (اچلمق *achilmak*) up. Do you think it will clear up? I think so. It is very windy (پك روزكار وار *pek rouzghiar var*). A cold wind is blowing (اسمك *essmek*). Have you seen his father lately (گچنلرده *ghechenlerdé*)? I saw him last week. What is the matter (نه اولدى *né oldou*)? He did not tell me (dative). Is it raining (ياغمور ياغمق *yaghmour yaghmak*)? It is raining very hard (شدتلو *shiddetli*). It is a pity (يازق *yazïk*). As we live (نصل كه يشامق *nassl ki yashamak*), so shall we die (اولمك *eulmek*). He is the most fortunate (بختلو *bakhtli*) of all (هپ *hep*). God makes the nest (يوا *yiwa*) of the blind (كور *kieur*) bird (قوش *koush*).* An old fox does not fear (قورقمق *korkmak*) the net (ablative).* He who wishes (استمك *isstémek*) for a faultless (عيسز *aïpsiz*) friend (يار *yar*) remains friendless (يارسز *yarsiz*).* The tongue (دل *dil*) kills (اولدرمك *euldurmek*) more (چوق *chok*) than (دن *dan*) the sword (قليچ *kïlïj*).* Two captains (رئيس *réïs*) sink (باترمق *batïrmak*) a ship. Man (انسان *insan*) proposes (تدبير ايتمك *tedbir etmek*), God disposes (تقدير ايتمك *takdïr etmek*). He who gives (ويرن *veren*) to the poor (فقيرلر *fakïrlar*) gives to God. He who (گيدن *ghiden*) goes quickly (تيز *téz*) is quickly tired (يورلمق *yoroulmak*). If we have not wealth (مال *mâl*), let us have honour (عرض *irz*).

* Turkish proverb.

CHAPTER XVI.

THE SYNTAX.

The Noun.

524. A TURKISH noun, when the subject of a sentence, is equivalent either to a noun alone in English or to a noun with the definitive article "the" or with the indefinite article "a." Example :—

یاتان ارسلاندن درى دلكى يكدر *yatan arslandan diri tilki yek dir, a* live fox is better than *a* dead lion

يوركدن يوركه يول وار *yurekden yurćyé yol var,* there is *a* road from heart to heart

ايت حولر كاروان كچر *it havlar, kiarwan ghecher, the* dog barks (but) *the* caravan passes on

استديكز او صاتلدى *isstédiyiniz ev sátťildí, the* house you want has [been sold

دل قليجدن چوق اولدرر *dil kĭlĭjdan chok euldurur, the* tongue kills more than *the* sword.

525. A singular noun has also very often a plural signification. Examples :—

شهردة اغاج يوق	*Shehirdé ághádj yok*	There are no trees in the town
چارشودة الما يوق	*Charshĭda elma yok*	There are no apples in the market
اسكى چينى فنجان برده اسكى خنجر كبى شى صاتار	*Esski chini filjan birdé esski khanchar ghibi shéi satar*	He sells things like old china cups, and also old daggers. [things.
چليك شفالو شى در	*Chilek shifuli shéi dir*	Strawberries are wholesome

The Construction of Nouns in Conjunction.

526. The possession or connection of one thing or person with another, or, in other words, the possessive case is expressed in Turkish by the name of the possessor being put first and that of the thing possessed second ; the affix ى (or سى if the word end in a vowel) his, hers, or its, being appended to the second noun. Example :—

پاشا اوغلى *pasha oghlou,* a pasha's son

قارى يوزى *kárĭ yuzu,* a woman's face.

Literally, a pasha *his* son, a woman *her* face.

527. This construction of noun with noun is used to indicate not only possession but also genus and species, the name of the species coming first, as طاغ كچيسى *dâgh kéchissi* (a mountain goat, or the mountain goat), يبان اوردكى *yabán eurdéyi* (the wild duck, or a wild duck).

528. The names of rivers, mountains, lakes, &c., are formed in this manner. Example:—

ازاق دكزى *Azak dénizi*, the Sea of Azof
تن صويى *Ten souyou*, the River Don
بچ شهرى *Bech shehiri*, the town of Vienna
بالقان طاغلرى *Bálkán dâghlarî*, the Balkan mountains
طونا صويى *Touna souyou*, the River Danube.

529. Sometimes in addition to the pronominal affix ى or سى (after a word ending with a vowel) being added to the second noun, the first is put in the genitive. Example:—

كمينك رئسى در *ghcminin réissi dir*, he is the captain of *the* ship*
پاشانك اوغلى در *pashanïn oghlou dir*, he is *the* pasha's son.*

This latter construction is definite, and is generally used when the article *the* would be put before the first noun in English. The former construction (sec 526) is somewhat indefinite and is generally used when the article *a* would be put before the first noun in English. Example:—

او طامى *ev dâmî*, the roof of *a* house
اوك طامى *evin dâmî*, the roof of *the* house
بغچه قپوسى *bâghché kápoussou*, the gate of *a* garden
بغچه‌نك قپوسى *bâghchénin kápoussou*, the gate of *the* garden.

530. When two nouns come together in English with the word "of" between them, the first expressing the quantity of the second, the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting "of," as in German, they say "*Ein Glas Wein*," &c.

بر پارچه اكمك *bir parcha ekmek*, a piece *of* bread
ايكى قيه ات *iki kïyyé* (*oka*) *et*, two okes† *of* meat
بر قدح شراب *bir kadéh sherab*, a glass *of* wine
بر فنجان چاى *bir fildán chaï*, a cup *of* tea.

* Literally, *Of* the ship *its* captain, *Of* the Pasha *his* son.

† An *oke* is a Turkish measure of 2¾ lbs.

531. There are two ways of expressing the material of which a thing is made:

(1.) The noun, which is the name of the material, is simply put, like an adjective, before the other substantive. Example:—

دمیر زنجیر *demir zinjir*, an iron chain
ایپلك چوراب *iplik chorab*, cotton stockings
التون قوطی *altoun koutou*, a gold box
گومش قاشق *ghiumush kâshĭk*, a silver spoon
التون کوستك *altoun kieustek*, a gold chain.

(2.) Or the noun expressing the material is put in the ablative. Example:—

دمیردن زنجیر *démirden zinjir*, an iron chain (or a chain of iron)
التوندن قوطی *altoundan koutou*, a gold box (or a box of gold)
گومشدن قاشق *ghiumushdcn kâshĭk*, a silver spoon (or a spoon of silver).

In the latter construction one of the words معمول *mamoul* or یاپلمش *yapĭlmĭsh* (made), or مصنوع *massnou* (fashioned, manufactured) is understood. It is sometimes also written. Example:—

دمیردن یاپلمش کوپرك *demirden yapĭlmĭsh kieuprŭ*, an iron bridge
دمیردن معمول زنجیر *démirden mamoul zinjir*, an iron chain.

The Persian Mode of Connecting Noun with Noun.

532. In books and in conversation also, sometimes when elegance is studied, instead of the Turkish way of indicating possession of one thing by another, or of rendering "of" in English (see 526, 529), the Persian method is used, especially when the words employed are either Arabic or Persian.

533. This consists simply in putting the name of the possessor first, and the name of the thing possessed after it. In pronouncing these nouns the sound of *i* is introduced after the first, if its end is a consonant. Example:—

پادشاه زمین *padishah-i-zémin*, the king *of* the earth
درخت باغ *dirakht-i-bâgh*, the tree *of* the garden
پدر دختر *péder-i-dukhter*, the father *of* the girl
اصحاب سیف *ashab-i-séif*, companions *of* the sword (military men)
دار بقا *dar-i-bâkâ*, the abode *of* permanency (future life)

آب حیات نوش ایتمدی *áb-i-hayat noush etmadi*, he did not drink the water *of* life

حضور باریده نه جواب ویررسن *houzour-i-baridé né jewáb verirsin*, what answer will you give in the presence *of* God?

534. If the first noun end with an ا and be of Persian, Turkish, or foreign origin, a consonant ی is written at the end of it followed by the sound of *i* or *ĭ*. Example:—

جای پدر *jayĭ-péder*, the place *of* this father
بالای خانه *balayĭ-khané*, the top *of* the house
پای تخت *payĭ-takht*, the foot *of* the throne.

535. If it end in ا and be of Arabic origin, either a ی is added to it, or a *hemzé* (pronounced with the vowel sound of *i*). Example:—

بقای عمر *bakayi-umr*, length of life
بناءُ بیت *bina-i-béit*, the building *of* the house.

536. If it end with a و pronounced as a vowel a ی is added to it, and if it end with a vowel *i* or ی a *hemzé* is appended to it, pronounced like *i* or *ĭ*.

روی زمین *rouyi zémin*, the face *of* the earth
بوی گول *bouyi ghiul*, the smell *of* the rose
قاضیُ قضات *kázĭ-i-kouzát*, the judge *of* judges
خانهُ پدر *khané-i-péder*, the father's house
ماهیُ دریا *mahi-i-derya*, the fish *of* the sea
نشئهُ می *neshé-i-méi*, the gaiety *of* wine.

537. When the Persian construction is used, it may be either definitive or indefinite; that is to say, in English the second noun may have either the definitive article "the," or the indefinite "a" before it. Thus, بناءُ بیت *bina-i-béit* may mean either the building of *the* house, or the building of *a* house; بوی گل *bouyi-ghiul* the scent of *a* rose, or the scent of *the* rose, and so on.

538. When several nouns follow each other in English, with the preposition "of" repeated several times between them, and the Turkish construction is used to render them, the sign of the genitive (ك or نك) may be omitted after one or more of them. Example:—

عراق شهری وزیرینك بر شوریده مشرب اوغلی وار ایدی	*Irak shehiri vézirinin bir shouridé meshreb oghlou var idi*	The vizier of the city of Irak had a good-for-nothing son
کیمدر سؤال ایلدکده شهرمز پادشاهنك قیزیدر دیدیلر	*Kim dir sual éilédekdé shehirimiz padishahinin kizi dir dédiler*	On his asking "Who is she?" they said, "She is the daughter *of* the king *of* our city"
قصاب حضر محلهسی ساکنلرندن	*Kassáb Hazr mahallési sakinlerinden*	One of the inhabitants of the parish of Kassab Hazr.

539. When several nouns follow each other in English, with "of" between them, when rendered into Turkish the "of" is often translated partly in the Persian way and partly in the Turkish, to prevent monotony. Example:—

تحصیل علم فایدهسی	*Tahsil-i-ilm fa'idési*	The advantage *of* the acquisition *of* knowledge
فن جغرافیایی تحصیله مدار	*Fen-i-jagrafiyayi tahsilina médar*	A means for the acquisition *of* the science *of* geography
هر بری شمس حسننك پروانهسی اولوب مابینلرنده عظیم غوغا و نزاع واقع اولدی	*Her biri shemss-i hussnun pervanési oloup mabéinlerindé azim kavgha vu niza vaki oldou*	Every one of them becoming the moth *of* the sun *of* her beauty, a great quarrel and dispute arose between them*
شجرهٔ محبت ثمرهسی	*Shejéré-i-mahabet semérési*	The fruit *of* the tree *of* affection.

The Use of Synonymous Words in Couples.

540. As most Persian and Arabic words have various meanings, it is customary, to prevent any mistake, to use synonymous words in pairs, the second noun confirming the meaning of the first. Thus:—

* See طوطی نامه.

نیازورجا ایدرم	*Niaz-u-rija ederim*	I *beg* and *request* (you)
کمال لطف و کرملری ثمرهسندن	*Kémal lutf-u-kéremleri sémerésinden*	From the fruits of your perfect *grace* and *favour*
شاهك بر مقبول و مرغوب و محبوب بر مصاحبی وار ایدی	*Shakīn bīr makboul vé merghboub vé mahboub bir musahibi var idi*	The king had a *pleasant* and *agreeable* and *beloved* companion
عشاق صادقلری خائب و خاسر قالدیلر	*Oushak sadikleri kha'ib-ou-khasir kaldīlar*	Her sincere lovers remained *disappointed* and *hopeless**
ای قادر و توانا	*Ei kādir-u-tewana*	Oh, Almighty and Powerful One (God)!*
ای علیم و دانا	*Ei alim-u-dana*	Oh, Omniscient and Wise One (God)!
راویان اخبار و ناقلن آثار ادای شیرین و الفاظ سکرین برله نقل ایدرلر که زمان اولده پیلسان شهرنده علمای عصردن برفاضل محقق وار ایدی اسمنه ابوالمجد دیرلرایدی صفحهٔ درونی زیور علوم ایله آراسته و لسان خوش بیانی انواع فصاحت و بلاغت ایله پیراسته ایدی	*Raviyan-i-akhbar u-nakilan-i-asar eday-i-shirin vé elfaz-i-sukkerin birle nākl ederlér ki zeman-i-evveldé Pilsan shehirindé ulemay-i assrden bir fāzīl mouhākkak var-idi issminé Ab-ul-Mejd derleridi - safha - i derounou zivér-i uloum ilé arassté vé lissán-i-khosh béyani envaï fāssahat-u-belaghat ilé pirassté idi*	*Relators of news* and *narrators of events*, with *sweet* grace and *sugary* words report that in olden times there was a man of proved excellence, one of the learned men of the age, in the city of Pilsan. They called him Ab-ul-Mejd. The space of his interior† (his mind) was *embellished* with the ornaments of science, and his tongue of sweet explanation was *adorned* with *eloquence* and *fluency*.

541. There being no capital letters to distinguish proper names from others the Turks very often use the word نام *nam* (name) or نامنده *namindé* (in the name) for the purpose. Example:—

احمد نام کمسنه *Ahmed nam kimessné*, the person called Ahmed

لیورپول نام شهر *Liverpool nam shéhir*, the town called Liverpool

* See طوطی نامه ("Tales of a Parrot"). These pairs of words in the original language have exactly the same meaning. † I translate literally intentionally.

بو شهرك اعياننده سعيد نامنده بر بازركان وار ايدى	*Bou shehirin ayanïndan Saïd namindé bir bâzïrghian var idi*	Amongst the chief men of this city was a merchant *of the name* of Said.

Modes of Address in Turkish.

542. The words حضرتلرى *hazretleri* (their excellency, majesty, highness) and جنابلرى *jenâbleri* (their honour) are titles equivalent to "his majesty," "his lordship," "his excellency," but they are placed after instead of before proper names. Examples:—

محمود تاشا حضرتلرينه *Mahmoud Pasha Hazretleriné*, to his Excellency Mahmoud Pasha

پادشاه حضرتلرى *Padishah hazretleri*, his Majesty the Emperor

ألچى حضرتلرى *Elchi hazretleri*, his Excellency the Ambassador.

543. In addressing any dignitary it is a great mistake to use this word حضرت with the pronominal affix ك or كز, that is to say, to employ the expression حضرتك *hazretin* or حضرتكز *hazretiniz* (thy or your excellency, majesty, &c.) The simple pronoun thou or you must be used, or the expression ذات عاليلرى *zat-i-alileri* (your high person, or literally their high persons). ذات عاليكز *zat-i-aliniz* (your high person) is also used, but is not so respectful, as it is considered more polite to address any one in the third person plural. Example, ذات عاليكزه خيلى زحمت ويردم *zat-i-alinizé khaïli zahmet vérdim* (I have given your excellency much trouble).

The use of the Singular after Cardinal Numbers.

544. If a noun is preceded by a cardinal number it must remain in the singular. Example —

بو درت رفيق كورديلر كه قاضى بونلرك باشنه قضاى اسمانى و بلاى ناكهانى كتورمجك كه بروجهيله دفعى ممكن دكل	*Bou deurt refik geurdulér ki kazi bounlarïn bâshïna kâzayï assïmanï vu belayi naghehani ghetiréjek ki bir vejhilé defi mumkin diyil*	These *four companions* saw that the Cadi would bring a judgment from heaven and a sudden calamity on their heads which could not be averted in any way
ايكى رئس بركمى باتيرلر	*Iki réiss bir ghémi bâtïrïrlar*	*Two captains* sink a ship

درویش دخی میر کلام اولمغین بونلره حکایات غریبه و تمثیلات عجیبه نقل ایتدی هر نکته‌یی بیك باب و هر بابی بیك کتاب ایتمکین اهل مجلس تمام مرتبه ذوقیاب اولدی	*Dervish dakhĭ mir-i-kelâm olmaghĭn bounlara hikiayat gharibé vé temsilat ajibé nâkl etdi hér nuktéyi bin bâb ve hér bâbĭ bin kitâb etméyin ehli-mejliss tamam mertébé zevkyab oldou*	The dervish also being an eloquent man related to them strange tales and wonderful examples, and making every piece of wisdom a *thousand chapters* and every chapter a *thousand books*, the company were perfectly delighted
ایکی باصمه کتاب الدم	*Iki bassma kitâb âldĭm*	I have bought *two* printed *books*
پاره‌سی نقدر	*Parassi nékâdar?*	How much are they?
اللی غروشه	*Elli grousha*	(At) *fifty piastres*
یوز یومورطه	*Yuz yĭmourta*	A *hundred* eggs
طربزوندن ارضرومه ایکی یول واردر	*Trebzoundan Erzrouma iki yol var dĭr*	There are *two roads* from Trebizond to Erzroum.

EXERCISE XXIX.

Have you bought silver spoons? Have you ever seen the island (جزیره *jézirė*) of Crete (کرید *ghirid*)? The king arrived last night. There are no gardens (باغچه *bâghché*) in the town of Brighton. Do you like (بکنمك *béyenmek*) china cups (ablative)? I like them very much, but they are very dear (پهالو *pâhâlĭ*). There are a great many wild ducks in that country (مملکت *memléket*). Do you know the name of the landlord (او صاحبی *ev-sahibi*)? I have heard it, but have forgotten (اونوتمق *ounoutmak*) it. Buy six okes of grapes (اوزوم *uzum*) for me, and two okes of potatoes (پاتاتاس *patatass*). The Danube is a very large river. Have you seen my brother's portrait (رسم *ressm*)? I saw it at the photographer's (فوطوغرافیه‌جی *fotografîyajĭ*) house. There is now a fine iron bridge at Constantinople. I wrote to His Excellency Fuad Pasha, but I have not yet (دها *daha*) received an answer (جواب *jawab*). I am very much obliged (تشکر ایتمك *teshekkiur etmek*) to your Excellency. The company (اهل مجلس *ehl-i-mejliss*) enjoyed themselves (ذوقیاب اولمق *zevkyab*). He was one of (دن *den*) the learned (علما *ulema*) men of the age (عصر *assr*). He gave a feast (ضیافت *zĭyafet*) to the principal (اعیان *ayan*) men of his country (ولایت *vilayet*). In that city there was a merchant who had three sons. This book contains (حاوی اولمق *havi olmak*) fifty-two chapters. Have you read the tale (حکایه *hikiayé*) of the Dervish Hawayi? I have only read the first and

second chapters (باب *bâb*) of it. The people (خلق *khalk*) of the city heard (دكلمك *dinlémek*) the dispute (دعوا *dawa*). As soon (كبى *ghibi*) as the king saw the girl's beauty (جمال *jemal*), he was smitten (عشقنه كرفتار اولمق *âshkina ghiriftar olmak*) with her. Go to the mâyor (صو باشى *sou-bâshi*) of the town (شهر *shéhir*) and tell him the circumstances (احوالكز *ahwaliniz*) (you are in). This woman is the wife (خاتون *khatoun*) of my elder (بيوك *biyuk*) brother. They appealed (دعوت ايتمك *davet*) to the law (شرع شريف *sher-i-sherif*) and went into the presence (حضور *houzour*) of the Cadi (قاضى *kâzi*). The Cadi looked at the old (اختيار *ikhtiyar*) man's face (يوز *yuz*). Four persons (كش *kishi*) agreed (اتفاق ايتمك *ittifâk etmek*) to travel (سياحت ايتمك *séyahét etmek*). For fear (خوفندن *khavfindan*) of wild (موذى *muezzi*) animals (جانوار *janvar*) they agreed to sleep (ايومق *ouyoumak*) by turns (نوبتله *nubetlé*). They approved (تحسين ايتمك *tahsin etmek*) and applauded (*اقرين ايتمك *aferin etmek*) the carpenter's (دولكر *dulghér*) skill (هنر *huner*) (ablative). Have you written to His Excellency the Prince (شهزاده *shehzadé*)? There were formerly (سابقا *sabîka*) two brothers of mine in the king's service (خدمت *khidmet, hizmet*†). They were young men (تازه جوان *tazé jiwan*), but in sense (عقل جهتندن *akl jihetinden*) and intelligence (فراست *feraset*) they were old (پير *pir*).

THE ADJECTIVE.

Adjectives of Turkish Origin.

545. In an ordinary way, especially when the words used are of Turkish origin, the adjective in Turkish, as in English, is put before the noun, and is invariable, whether the noun be masculine or feminine, singular or plural. Example:—

كوزل ادم	*Ghiuzel âdâm*	A handsome man
كوزل قارى	*Ghiuzel kârî*	A pretty woman
كوزل ادملر	*Ghiuzel âdâmlar*	Handsome men
كوزل قاريلر	*Ghiuzel kârîlar*	Pretty women
بيوك ادم	*Biyuk âdâm*	A great man
بيوك ادملر	*Biyuk âdâmlar*	Great men
بر ايو شراب و دلبر	*Bir éi sherab vé dilber*	A good wine and a
عورت ايكى طاتلو زهر در	*avret iki tâtlî zéhir dir*	fascinating woman are two sweet poisons
وافر كوزل جاريەلر	*Wafir ghiuzel jariyélér*	Many beautiful (female) [slaves.

* It is not requisite to repeat ايتمك when writing the Turkish sentence.

† The latter is the usual pronunciation in Turkish, although incorrect.

546. When the adjective is the predicate of a sentence it still remains invariable. Example:—

قیز دلی در	*Kïz déli dir*	The girl is mad
دلی اولدر که زنگین در	*Déli ol dir ki zenghin dir*	He is mad who is rich
* ولکن فقرا کبی کچنور	*vé foukera ghibi ghechenir*	and yet lives like the poor
بو چیچك کوزل در	*Bou chichek ghiuzel dir*	This flower is pretty
بو چیچکلر کوزل در	*Bou chichekler ghiuzel dir*	These flowers are pretty
خواجه‌مز پك معلوماتلو در	*Khojamïz pek malou-mâtlï dïr*	Our professor is very learned
خواجه‌لرمز معلوماتلو در	*Khojalarimiz malou-mâtlï dïr*	Our professors are learned
دوستکز کیفسز در	*Dosstounouz kéifsiz dir*	Your friend is ill
قیزی کیفسز در	*Kïzï kéifsiz dir*	His daughter is ill
شاکرد تنبل در	*Shaghird tenbel dir*	The pupil is lazy
شاکردان تنبل در	*Shaghirdan tenbel dir*	The pupils are lazy
قاری چرکین در	*Kârï chirkin dir*	The woman is ugly
قاریلر چرکین در	*Kârïlar chirkin dir*	The women are lazy. ugly

The Persian Mode of Connecting Noun and Adjective.

547. In books, and in conversation when elegance is studied, the Persian mode of connecting the adjective is often adopted. This consists in putting the adjective *after* the noun, and joining the two vocally by pronouncing an *i* between them. Example:—

باغ دلکشا	*Bâgh-i-dilkiusha*	A delightful garden
لسان ترکی‌یی اوکرنملو سکز	*Lissan-i-turkiyi eughrenméli siniz*	You ought to learn the Turkish language
اول مملکتده بر شهر عظیم وار ایدی	*Ol memléketdé bir shehir-i-âzïm var-idi*	There was a great city in that country
مزاج شریفکز نصل در	*Mizaj-i-sherifiniz nassl dir ?*	How is your (noble) health ?
کچن کون ازمیره تشریف عالیلرنده سپارش عاجزك واقع اولمش	*Ghechen ghiun Ezmiré teshrif-i-alilerindé siparish-i-ajizi vâkï olmoush*	The other day, on your sublime visit to Smyrna, I gave you a humble commission.

* "And" and "but" are often thus found together in Turkish.

548. The rules with regard to the connection of the two nouns after the Persian fashion (see 533, 534, 535, 536) apply also to a noun and an adjective connected in the Persian way. Example:—

والیٔ عادل	*Vali-'i-adil*	A just governor
بنای استوار	*Binayi-ustuvar*	A solid building
موی سیاه	*Mouyi-siyah*	Black hair
خانهٔ دلکشا	*Khané-'i-dilkiusha*	A delightful house
جای جانفزا	*Jayi-janfeza*	A delicious place
دعای خیر	*Duayi-khaïr*	A good prayer
میوهٔ شیرین	*Méivé-'i-shirin*	Sweet fruit
دولت بهیهٔ ایران	*Devlet-i-béhiyé-i-iran*	[Persia The beautiful State of
وکلای سلطنت سنیه دن بری مکتبه زیارته کلدیکندن تشکرنامه	*Vukelayï - saltanat - i - seniyéden* biri mektebé ziyareté gheldiyinden téshekkiur-namé*	A letter of thanks for one of the ministers of the Turkish Government coming to visit a school.

The Use of Arabic Adjectives.

549. When an Arabic adjective is placed before a noun it generally is invariable, applying both to masculine and feminine, singular and plural substantives. Example:—

عظیم وزیر	*Azïm vézir*	A great vizier
عظیم دولت	*Azïm devlet* (feminine)	A great state
ناظر و خواجه‌مز بو شاکرد قوللرینه ترکی لسانینی اوکرتمکه بدأ و مباشرت بیوردقلرنده اولا وحی ربانیدن خبر ویرن عربی حروفاتنی تعلیم بیوردقلرندن	*Nazïr vé khojamiz bou shaghird koullarïna turki lissánini eurutméyé bed u mubashiret bouyourdouklarïnda evvela vahï rabbanïdan khabr veren Arabi hurouftïnï talim bouyourdouklarïndan*	My principal and professor on their beginning to teach this pupil your (humble) servant the *Turkish language* having first of all taught me the *Arabic letters* which inform one of the Divine inspiration.†

550. If the Arabic adjective, however, follows the noun it agrees with it in number and gender.

* This word literally means "splendid," but is used for "Turkish."

† This means that the Koran is written with Arabic letters.

دولت علیه	*Devlet-i-aliyé*	The sublime* nation (Turkey)
دولت بهیهٔ ایران	*Devlet-i-behiyé-i-iran*	The beautiful* state of Persia
سنهٔ جدیدهٔ دخول ایتدیکندن	*Sené-'i-jédidé doukhoul etdiyinden.*	As the new year has commenced
ذات سنیه‌لرینه علاقهٔ ازلیه‌م و اخوت ابدیه‌م	*Zat-i-seniyélerinė alaka-'i-ézeliyém u oukhouvet-i-ébediyém*	My eternal love and everlasting brotherhood to your brilliant† person.

551. An Arabic irregular plural noun requires the adjective following it to be an irregular plural or feminine singular (regular). Example:—

خطوط متوازیه	*Khoutout-i-mutévaziyé*	Parallel lines
وکلای فخام	*Vukelayi-fékham*	Noble ministers
قواعد عثمانیه	*Kawaid-i-ossmaniyé*	Turkish rules
جماهیر مجتمعهٔ امریقا	*Jemahir-i-mujtémié-'i--Amérika*	The United States (republics) of America
قلاع ایرانیه‌دن بری در	*Kïla-i-iraniyéden biri dir*	It is one of the Persian fortresses
انبیاء عظام	*Enbiya-'i-ïzâm*	Great prophets.

552. When the adjective is put after the noun in the Persian way it takes the affixes which would be added to the noun were the adjective put before it. Example:—

قبر شریفی اوراده در	*Kâbr-i-sherifi orada dir*	*His* holy tomb is there
بر شهر عظیمه کلدك	*Bir-shehir-i-azimé gheldek*	We came *to* a *large* city
کیف شریفکز نصل در	*Keïf-i-sherifiniz nassl dir?*	How is *your noble* health (how do you do)?
مزاج والالری استفسارنده شقه تحریر و تسییر قلندی	*Mizaj-i-valaleri isstifsarindé shoukké tahrir u tessyir kïlïndï*	The note was written and sent to inquire after *your* "*exalted*" health.

* These are stereotyped epithets in continual use.

† The example I have taken to illustrate the rules are often taken from Turkish standard works. They are thoroughly Turkish, of course, and therefore the English of them will sound peculiar to English ears.

كلام ثريا نظامكله خلق عالمى طريق حقه دلالت ايدرسن	*Kelam - i - surreya - nizámînlé khalk - i - alemi tariki-hákka delalet edérsen*	With *thy brilliant** discourse you guide the people of the world into the path of truth.

553. When adjectives are put before the noun in the Turkish way they are generally not joined together by the conjunction و *vé* (and), but they are sometimes and very often in writing. Example:—

كوزل ادبلو ادم	*Ghiuzel édepli ádám*	A *handsome and polite* man
كوزل و ادبلو ادم or	*Ghiuzel vé edepli ádám*	
كوزل محبوب قيز	*Ghiuzel mahjoub kïz*	A *pretty and modest* girl
كوزل و محبوب قيز or	*Ghiuzel vé mahjoub kïz*	
برغايت كوزل و مرغوب كتاب	*Bir ghayet ghiuzel vé merghoub kitáb*	An extremely *beautiful and popular* book
مبارك و مسعود خاكپاى مراحم آلود همايوندن رجاى كمترانه م در	*Mubarek vé messoud khakipayi merahim-aloud humayoundan rijayi kemteraném dir*	It is my humble request to your *blessed and happy* Imperial Majesty, who are noted for mercy
بر عاقل و دانا وزيرى وار ايدى	*Bir akil u dana véziri var idi*	He had an *intelligent and wise* vizier
چوق كوزل و مرغوب شاعر	*Chok ghiuzel vé merghoub shaïr*	A very *beautiful and popular* poet.

554. When there are several adjectives put *after* the noun in the Persian way they are never connected by و, but they are joined to each other by the sound of *i*, according to the rules given for connecting nouns with nouns and nouns with adjectives in the Persian fashion (see 533, 534, 535, 536). Example:—

فرمانناميء مكارم علامهء خديوانهلرى	*Fermán - name - 'i - mekiarim alamé-'i-khidivanéleri*	Your *noble and princely letter*
مراحم عليهء اصفانهلرى	*Merahim - i - aliyé - 'i - assefanéleri*	Your high *and* statesman-like† acts of grace.

555. An adjective, or a possessive pronominal affix when used as an adjective, may refer to several nouns without being repeated. Example:—

*The expression ثريا نظام *surévya-nizam* literally means, "arranged like the Pleiades."

† The word اصفانه is derived from اصف, the name of Solomon's grand vizier.

صحت و عافیتلری خبریله بزلری فرحان و دلشاد ایتملری تمناسندہ	*Sihat-u-afiyetleri khabrilé bizleri férhan u dilshad etméleri témennasindé*	Requesting you to make us glad and joyful with the news of *your health* and *immunity from sickness*
لطف و احسان کریمانه لرینه متشکرم	*Loutf-u-ihsan kerimanéleriné mutéshekkir im*	I thank you for *your gracious favour* and *kindness*
واشبو تبریك و تهنیت عالیلرندن محظوظیت و ممنونیت عاجزانهم تعریفدن ازادہ اولدیغی بیانندہ و مبارك مزاج دولتلری استفسارندہ نمیقهٔ ثناوری تحریر قلندی	*Vé ishbou tebrik u-tehniyet - i - alilérinden mahzouziyet u-memnouniyet - i - ajizaném tarifden azadé oldoughou béyanindé vé mubarek mizaj-i-devletléri isstifsarindé nemiké - i - senavéri tahrir kilindi*	My letter (the letter of him who prays for you) has been written to explain that *my humbler joy* and *delight*, owing to *your sublime congratulation* and *felicitation*, are beyond expression, and to enquire after your blessed health*
ما بینلرندہ عظیم مباحثه و منازعه واقع اولدی	*Ma - béinlerindé ázim mubahessé vu munazéa wáki oldou*	*A great discussion and great quarrel* arose between them.

556. If two nouns be joined in the Persian way, and the first is described by one or more adjectives, simple or compound, they must be put after the first noun. Example:—

خبر مسرت اثر جلوس همایونلری	*Khabr-i-mésseret essr-i-julouss-i-humayounlari*	The *joyful* tidings of his imperial accession
فلان کمسنه سایهٔ شوکتوایهٔ حضرت شاهانهدہ بر قطعه سفینه بنا و انشا ایدہ حکی بیانیله اذن و رخصت ویرلمسنی با عرضحال التماس ایتمش	*Filán kimessné sayé-'i-shevketvayé-'i-hazret-i-shahanédé bir kita séfiné bina vu insha edéjéyi béyanilé izn-u roukhsát vérlilmassi bé arzuhal iltimass etmish*	A certain person, stating that he will construct and build a vessel under the *mighty*† *shadow* of (his) imperial majesty, has requested by a petition that permission be given (him).

557. Adjectives which require some other word or words to complete their meaning must be put after those words when Turkish construction is used. Example:—

* This is the style usual in Turkish letters, and is extracted verbatim from one.

† This is the style adopted in Government documents.

شراب ایله طولو	*Sherab ilé dolou*	*Full of* wine
محاربه یه قادر بر پادشاه	*Mouharebéyé kâdîr bir padishah* [*dir*	A king *able in* war [*arts*
صنایع عجیبه یه قادر در	*Sanai-i-ajibé yé kâdir*	He is *skilful in strange*
کلماته قادر بر مصاحب در که مثلی کورلمش دکل	*Kélimaté kâdîr bîr mussahib dir ki messli ghicurulmush déil*	He is a companion *able in speech* whose like is not seen.

558. With the Persian construction, the adjective always precedes the word it requires to complete its meaning. Example:—

قادر مباحثه	*Kâdîr-i mubahessé*	Able in controversy.

The Use of بر *bir*, "A," with an Adjective.

559. When the word بر *bir*, "one" or "a," is used with an adjective qualifying a noun, it is generally put immediately before the noun, and not before the adjective, as in English; but it can also be put before the adjective. Thus:—

ایو بر ادم در	*éi bir ádâm dîr*, he is *a good* man
فایده لی بر کتاب الدم	*faïdé'li bir kitâb áldîm*, I have bought a useful book
بر ایو شراب	*bir éi sherab*, a good wine
انصافسز بر ادم سن	*insáfsîz bir ádâm sîn*, thou art a dishonest man
تمیز بر استاد بلورمیسکز	*témiz bir ustad bilirmisiniz?* do you know a good workman?
طاتلو بر الما	*tâtlî bir elma*, a sweet apple.

The Turkish Adjective کبی *ghibi*.

560. The Turkish adjective کبی *ghibi* (like) comes after nouns and pronouns, instead of before them, as in English.

طورب کبی	*tourp ghibi*, like a radish
الماس کبی	*élmâss ghibi*, like a diamond
کمی کبی	*ghémi ghibi*, like a ship
ارسلان کبی	*arsslan ghibi*, like a lion.

When used thus with a noun, or with the personal pronoun third person plural, with the plural demonstrative pronouns, or with interrogative or relative pronouns, it requires no change in those words. Example:—

سرو کبی رفتارہ و طوطی کبی گفتارہ باشلادی	*Serv ghibi reftaré vé touti ghibi ghiuftaré bâshladī*	She began to walk *like* a *cypress tree** and talk *like a parrot*
طوطی کبی سویلر	*Touti ghibi suwéylér*	He talks *like a parrot*
انلر کبی یازہ بلورمیسک	*Anlar ghibi yazé bilirmisinis?*	Can you write *like them?*
بونلرکبی کوزل کتابلرکز وار می	*Bounlar ghibi ghiuzel kitâblarînîz var mi?*	Have you pretty books *like these?*

561. When used with any other pronoun than those stated above, کبی requires the pronoun to be in the genitive. Example:—

بنم کبی	*Benim ghibi*	Like me
سزك کبی	*Sizin ghibi*	Like you
انك کبی	*Anin ghibi*	Like him
سکا بو حکایہ‌یی ابراز ایتمکدن مرادم بو در که بنم کبی برمحرم اسرار اله کیرمش ایکن مشاورہ‌دہ اهمال ایتمیه‌سن	*Sâna bou hikiayéyi ibraz etmekden mouradim bou dîr ki benim ghibi bir mahremi-i-issrar elé ghirmish ikcn mushaverédé ihmal etméyésin*	My object in telling you this tale is that, having got a confidant *like me*, you may not neglect me in consultation.

Adjectives Requiring the Dative Case.

562. Many adjectives require the noun or pronoun to which they refer to be in the dative case. Those most in use which do so are the following:—

لازم	*Lazîm*	Necessary
فائده‌لو	*Fa'idéli*	Useful
مالك	*Malik*	Possessing
مائل	*Ma'il*	Inclined
محتاج	*Muhtâj*	In need of, wanting, requiring
مغاير	*Moughayir*	Contrary to
مناسب	*Munassib*	Fit, proper for
لايق	*Layîk*	Fit, worthy of

* See طوطی نامه. The cypress is regarded in the East as the symbol of gracefulness.

مقيد	*Moukayyéd*	Attentive to
ياقشق	*Yakïshïk*	Suitable, fitting, seemly
يرار	*Yarar*	Useful
يارامز	*Yaramaz*	Useless
واقف	*Wâkïf*	Aware of
مطلع	*Moutâlï*	Cognisant of, aware of.

Examples :—

اصوله مغاير نا بجا و نا سزا حركت	*Ousoula-mougḥayir na-béja-vu-na-seza héréket*	Unseemly and improper conduct, *contrary* to custom.
كتاب سپارشنه دائر بر مكتوب	*Kitâb siparishiné da'ir bïr mektoup*	A letter *about* ordering a book
مدحه لايق	*Medhé layïk*	*Worthy of* praise
نيه يارار ؟	*Néyé yarar ?* [*dir*	What is it *useful for ?*
همتكزه محتاج در	*Himmetinizé muḥtâj*	It *requires* your influence
قتل نفس خصوصنده عجله ايتمك پادشاهلره مناسب دكلدر	*Kâtl-i-nefss khousoussïnda ajelé etmek padishaleré munassib déil dir*	In the matter of taking life it is not *proper for* kings to be in a hurry
فقير ابوالمجد ايسه بر فيل يوكى التون دكل بر حبه‌يه مالك دكل ايدى	*Fakïr Abul-Mejd issé bir fil yuku altoun déil bir habbéyé malik déil idi*	As for poor Abul Mejd, he did not only not *possess* an elephant load of gold, but not even a grain
حق سبحانه و تعالى حضرتلرى درونم حالنه واقف در	*Ḥakk subḥanahu vé taala ḥazretleri derounoum haliné wâkïf dïr*	His Majesty God (to whom be praise, and whose name be exalted!*) is *aware of* the state of my interior (soul)
شاه بهواج بو احواله مطلع اولديغى كبى كمال شفقتدن اغليوب و بى توقف بر فيل يوكى التون خزينه‌سندن چيقاردوب بر بياض فيله يوكليوب ابو المجده تسليم ايتديلر	*Shah Behvaj bou aḥwalé moutâlï oldoughou ghibi kemal shéfakâtïndan âghlayïp vé bi tévakouf bir fil yuku altoun khazinésinden chïkardïp bir béyaz filé yukléyip Abul Mejdé tesslim etdiler*	As soon as Shah Behvaj became *cognisant of* this state (of things) he cried from his perfect commiseration, and, without delay having an elephant load of gold taken out of his treasury, and put on a white elephant, they delivered it to Abul Mejd

* These two Arabic expressions are continually used after the name of God.

پادشاهلر کندی قوللرینی اولدرمکدہ بر علت محتاج دکل در	*Padishahlér kendi koullarïnï euldurmekdé bir illeté muhtâj déil dir*	Kings do not *need* a pretext for killing their servants.

Adjectives Requiring the Ablative.

563. Some adjectives require the ablative, the following amongst the number:—

ممنون	*Memnoun*	Glad
خوشنود	*Khoshnoud*	Pleased
محظوظ	*Mahzouz*	Delighted
محزون	*Mahzoun*	Grieved
مکدر	*Mukéddér*	Sorry
مأیوس	*Mé'youss*	Desperate, hopeless

Examples:—

اشتیاقانه مراسلاته مصروف اولان همتکزدن محظوظ اولدم	*Ishtiyâkané muraselaté másrouf olân himmetinizden mahzouz oldoum*	I am *delighted at* the exertions made by you in affectionately corresponding* (with me)
خواجهلر و همپالرك اندن خوشنود و محظوظ اولدیلر	*Khojalar vé hempaleri andan khoshnoud ou mahzouz oldoular*	His teachers and schoolfellows were *pleased* and *delighted with* him
فلان شی شو قدر غروشه اشترا و ارسال بیوردقلرینه دائر بر قطعه تحریرات والالری مألی مفهومز اولمش	*Filân shéi shou kâdar grousha ishtira vé irsal bouyourdouklarïna da'ir bir kïta tahrirat valaleri mé'eli mefhoumoumouz olmoush*	I have understood the meaning of a "sublime" letter of yours* *about* your kindly buying and sending such and such things at so many piastres
ذات عالیکزی عافیت اوزره کوردیکمدن غایتله ممنونم	*Zat-i-alinizi afiyet uzeré ghieurdughumden ghayetlé memnounoum*	I am extremely *glad* I see you in good health
سزی کوردیکمدن پك ممنونم	*Sizi ghieurdughumden pek memnounoum*	I am *glad* to see you
ابوالمجد مقصودینك حاصل اولمسندن مأیوس اولوب زار زار اغلدی	*Abul-Mejd máksoudounoun hâsïl olmasindan mé'youss oloup zar zar dghladï*	Abul-Mejd *despairing of* his object being attained, cried and groaned.

* Turkish epistolary style of w

EXERCISE XXX.

Look at these pretty flowers? He is a good and a learned man. The Turkish language is very useful (فائدەلی *faïdé'li*), She is a fascinating (دلفریب *dilfirib*) woman. There are many pretty women in London. What is that book about? It is about geometry (هندسه *hendessé*). Have you read the history (تاریخ *tarikh*) of Turkey (دولت علیه *devlet-i-aliyé*)? I have read it. The eternal (ابدی *ébedi*) friendship (محبت *mahabet*) existing (درکار *derkiar*) between us. Does he know Oriental (شرقی *sharki*) languages (السنه (pl.) *elsiné*)? He is a very learned man. How is your (sublime) health (کیف *kéif*)? Thank you (الحمد لله *elhamd-u-lillâh*), I am very well (ایو *éi*). How is your (noble) (شریف *sherif*) mother (والده (A.) *walidé*)? All kinds (درلو درلو *turlu turlu*) of various (مختلف *moukhtélif*) individuals (اشخاص (pl.) *eshkhass*) came to the town. He received various presents (هدایا (pl.) *hédaya*) from his friends. He acted (حرکت ایتمك *héréket etmek*) thus after great (عظیم *ézïm*) reflection (تفکر *téfekkiur*). He is an old and faithful (صادق *sadïk*) servant (امکدار *émekdar*). The king not knowing the worth (قدر *kâdr*) and value (قیمت *kéimet*) of an old servant, grew tired (اوصانمق *ousanmak*) of him. You have beautiful silver spoons. Where did you buy them? I bought them in London of a good silversmith (قیومجی *kouyoumjou*). They are not dear (پهالو *pahalï*). What a pretty little watch (ساعت *saat*)! Is it gold? Yes.* The English merchants are very rich (زنگین *zenghin*). Have you ever been in England? I lived there three months (ای *aï*). Do you think it a pretty country (مملکت *memléket*)? It is a pretty and a healthy (شفالو *shifalï*) country. The climate is too damp (دها چوق رطوبتلو *daha chok routoubetli*). The climate (هوا *hawa*) of Turkey is very agreeable (لطیف *latif*). The sky (کوك *ghieuk*) is very clear (براق *berrak*). There are many (چوق *chok*) high (یوکسك *yuksek*) hills (تپه *tepé*) in the neighbourhood (جوار *jiwar*) of Constantinople (استانبول *Isstanbol*).

THE DEGREES OF COMPARISON.

The Comparative.

564. The comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case and leaving the adjective unaltered. The words دها *daha* (more) and زیاده *ziyadé* (more) are sometimes put before the adjective for the sake of emphasis, or to prevent ambiguity. Example :—

* Say, "It is gold," it being too abrupt in Turkish to merely answer, "Yes."

سرکه‌دن اکشی	*Sirkéden ekshi*	Sourer than vinegar
شکردن طاتلو	*Shékérden tátlï*	Sweeter than sugar
احمد سزدن بویلو (در)	*Ahmed sizden boïlou dir*	Ahmed is taller than you
سز بندن زنگین سکز	*Siz benden zenghin siniz*	You are richer than I
بو جوهر بی نظیری الوب کندی الکله سلطان رومه هدیه ایده‌سن بو هدیه ضمننده لطف و کرمیله مأمولکدن زیاده مسرور و خندان اولورسن دیدیلر	*Bou jevher bi nâziri alïp kendi elinlé soultân-i-rouma hédiyé edésin bou hédiyé zimnindé loutf ou keremilé mémoulinden ziyadé messrour ou khandan oloursoun dédiler*	They said: "Take this peerless jewel with thy own hand, and make a present (of it) to the king of Roum; and with regard to this jewel, by his favour and graciousness you will be *more pleased* and *delighted* than you expect
ارسلان تلکیدن شجاعتلو در	*Arsslan tilkiden shejaatli dir**	The lion is *braver* than the fox
التون کومشدن ایو در	*Altïn ghiumishden éi dir*	Gold is *better* than silver
ظن ایتدیکمدن کچ در	*Zan etdiyimden ghech dir*	It is *later* than I thought
†سندن دولتلو اولان ایله اورتاق اولمه	*Senden devletli olán ilé ortak olma*	Do not become a partner with a *more exalted* man than thyself
†محب صادق ایو در کیشینك اقرباسندن	*Muhibb-i-sâdïk éi dir kishinin ákrabasïndan*	A faithful friend is *better* than relations
†حق سوز زهردن آجیدر	*Hákk seuz zéhirden âjï dïr*	A true word is *bitterer* than poison.

565. Sometimes the Arabic comparative form of adjectives is used Example:—

حکما ضرر عامدن ضرر خاص اولی دردیمشلر	*Hukéma zarar-i-amdan zarar-i-khass evla dir démishler*	Wise men have said, "individual harm is *better* than public harm" (*i.e.* injury to individuals is better than injury to the world in general)
بو شخصی تجربه ایتمك اولیدر	*Bou shakhsi tejribé etmek evla dir*	It is *better* to test this individual.

* The در *dir* may be omitted. † Turl ıro

The Superlative.

566. The superlative in general is expressed by the word اك *en* being prefixed to the adjective. The adjective takes the pronominal termination ى or سى (his, hers, its), and the word with which the comparison is made is put in the genitive. Example:—

المالرك اك ايوسى	*Elmalerin en éissi*	The best of the apples, or the best apple
پادشاهه كلوب محروسه‌يى غايتده چركين ديوب قدح و ذم ايدوب ايتديلر پادشاهم سنك حرمكده جاريه‌لرك اك ادنامى اول قزدن حسندار اولمق كرك	*Padishaha ghelip Mahrouséyi ghayetdé chirkin déyup kádh ou zem edip éitdiler Padishahim senin haremindé jariyélerin en ednassi ol kïzdan hussndar olmak gherek*	They came to the king and said that Mahrousé was extremely ugly, and censuring and reviling her, exclaimed: Sire, the *lowest* of the slaves in thy harem must be more beautiful than that girl.

567. The word اك *en*, however, is sometimes omitted. Example:—

قيزلرك ايوسى	*Kïzlarïn éissi*	The best girl
ادملرك بيوكى	*Adâmlarïn biyughu*	The biggest man
ات حيوانلرك ايوسى در	*At haïwânlarïn éissi dir*	The horse is the best animal.

568. The superlative is occasionally expressed by employing the comparative in conjunction with such words as جمله *jumlé* or هب *hep* (all). Example:—

جمله‌سندن شجاعتلو در	*Jumlésinden shejaatli dir*	He is the bravest
پادشاهك بر قزى وار در كه جميع قزلردن جميله و حسنه در	*Padishahin bir kïzï var dir ki jémi kïzlardan jémilé vé hassané dir*	The king has a daughter who is the prettiest and most beautiful of all girls.

EXERCISE XXXI.

Your brother is taller than you. Knowledge (علم *'ilm*) is better than wealth (مال *mâl*). If you do as I tell you you will be more delighted than you expect. London (لوندره *Londra*) is larger than Paris (پارس *Paris*). Teheran (طهران

Tekrán) is smaller than Constantinople. The horse is the most useful (فائدەلی *faïdéli*) animal. Silk (ایپك *ipek*) is dearer (پهالو *pâhâlï*) than cotton (پاموق *pâmouk*). Our house is larger than yours, but Mr. So-and-so's (فلان افندی *filân effendi*) is the largest. This is the best book for learning French (فرانسزجه *fransizja*). It is most necessary (الزم *elzem*, Arabic comparative) for those who go to Turkey to know Turkish. It is later than you thought. He knows French better than you.

THE NUMERALS.

The Position of the Numerals.

569. A Turkish or Persian noun of number, when used as an adjective, is always put *before* the noun, but an Arabic noun of number is put after the noun. Example:—

ایکی ادم	*Iki âdâm*	Two men
بش قاری	*Besh kârï*	Five women
اوچ چوجق	*Uch chojouk*	Three children
ایکی واریل باروت و ایکی طوب و اون ایکی تفنك	*Iki varil barout vé iki top vé on iki tufék*	Two barrels of powder and two cannon and twelve muskets
هفت اقلیم (P.) *	*Heft iklim*	The seven climates
هزار یك روز (P.)	*Hézar yek rouz*	A thousand and one days
صد هزار لاله (P.)	*Sad hézar lalé*	A hundred thousand tulips
قوای خمسه (A.)	*Kouwa-yi-khamsé*	The five senses
بعد زمان بصرایه کلوب ها شمنیك خانه سنی سؤال ایدوب هزار زحمت ایله بولدی	*Bad zeman Bassrayé ghelip Hashiminin khanés-sini sual edip hézar zahmet ilé bouldou*	After some time he came to Bassora, and asked for the house of Hashmin, and found it after (with) a *thousand troubles.*

570. When the Turkish and Persian nouns of number are used, the nouns they refer to must be in the singular. Example:—

اوچ کتابم وار در	*Uch kitâbïm var dir*	I have three *books*
بو محاربه‌ده ایکی بیك بشیوز اوتوز درت ادم مقتول اولدی	*Bou mouharebédé iki bin besh yuz otouz deurt âdâm mâktoul oldou*	In this battle two thousand five hundred and thirty-four *men* were killed

* The words marked P. are Persian, those marked A. are Arabic.

بزم محله‌ده بیك بش خانه وار	*Bizim mahalédé bin besh khané var*	In our parish there are one thousand and five *houses*
بو اثر انشا اولنه‌لی بش یوز سنه در	*Bou esr insha olounalï besh yuz sené dir*	It is five hundred *years* since this monument was erected
(P.) دو جهان	*Du jihan*	The two *worlds*
دستی باشندن دوشوب بیك پاره اولدی	*Tessti bâshïndan dushup bin paré oldou*	The tray falling from his head, became (broke into) a thousand *pieces*
بو طرفده یمورطه و طاوق بولنمدیغندن سزلره رجا ایدرم یوز دانه طاوق و بیك دانه یمورطه اشترا ایدوب قاطرجی ایله طرفمزه گوندرەسز	*Bou tarafdé yïmourta vé tawouk boulounmadïghïndan sizleré rija edérim yuz tané tawouk vé bin tané yïmourta ishtira edip kâtïrjï ilé tarafïmizé ghieunderésiz*	There being no eggs or fowls here, I request you to buy 100 *fowls* and 1000 *eggs*, and send them to me by the muleteer.

The Arabic Numerals.

571. The Turks never make use of the Arabic numerals احد *akad* or واحد *wahid* (one), احدی *ihda* (one) (feminine), and اثنین *issnéin* or اثنی *issni* (two), as adjectives; but they do sometimes in writing employ the other Arabic numbers as adjectives, and when they do so the noun is put in the plural. Example:—

جزائر سبعه	*Jeza'ir-i seba*	The seven *islands* (the name given by the Turks to the Ionian Islands)
(A.) اقالیم سبعه	*Akâlim-i-seba*	The seven *climates*
(A.) * قوای خمسه	*Kouwa-yi-khamsé*	The five *senses*
جوانب اربع	*Jewanib-i-erba*	The four *sides*
عناصر اربعه	*Anasïr-ï-érbaa*	The four *elements*.

A Noun of Number with an Adjective.

572. If the noun is described by one or more adjectives as well as a

* قوا *kuwa* is the Arabic plural of قوت *kouvvet* (power, faculty).

noun of number, the number, if it be Turkish, is put before the adjective, and if it be Arabic it is put directly after the noun. Example:—

ایکی بیاض یلك	*Iki béyáz yélek*	*Two white* waistcoats
یکرمی قره قویون	*Yirmi kára koyoun*	Twenty black sheep
قوای خمسهٔ ظاهره	*Kowca-yi-khamsé-'i-zahiré*	The five physical (apparent) senses.

The Word "Or" between Numerals.

573. The word "or" between two nouns of number in English is omitted in Turkish. Example:—

ایکی اوچ الما	*Iki uch élma*	Two *or* three apples
بکا قرق آللی لیرا بورجلو در	*Bána kïrk elli lira borjlí dir*	He owes me forty *or* fifty pounds
بش التی درلو کتاب الوب بزلره ارسال بیورملری رجامز در	*Besh áltï turlu kitáb álïp bizleré irsal bouyourmaleri rijamiz dir*	I request* you to buy *five or six* kinds of books, and send them to me (us)†
طاغك بر خوش مسیرلك محلنه واردقده کوردیکه بش اون آدم بر یرده اوتورمشلر	*Dághïn bir khosh messirlik mahaliné vardïkda ghieurduki besh own ádám bir yeré otourmoushlar*	Having come to a pleasant promenade amongst the mountains, he saw that *five or ten* men were sitting in a place (there).

574. The Turkish nouns of number are sometimes put after nouns they qualify in appearance when they designate only a part of another number. In this case the noun is put in the genitive, is either singular or plural, and the noun of number takes the pronominal affix of the third person singular (ی or سی). The Turkish noun of number is, in reality, in such instances, used substantively. Example:—

درویشلرك بری	*Dervishlerin biri*	One of the dervishes, or, a dervish
درویشك بری	*Dervishin biri*	
ادملرك بری	*Adámlarïn biri*	A man, or, one of the men
or ادمك بری	*Adámïn bïrï*	

* Literally, "It is *our* request"; but it is considered respectful to use "we" for "I," and "our" for "mine."

† "Us" is used for "me." See preceding note.

The Use of چوق, بعض, برقاچ, وافر and قاچ.

575. After the words چوق *chok* (much, many), وافر *wâfĭr* (many), برقاچ *bir kach* (a few), بعض *bâzĭ* (some), and قاچ *kach* (how many?), the noun may be put in the singular or plural, but is generally put in the former. Example:—

برقاچ سطر یازارم	*Bir kach sâtr yazarĭm*	I will write *a few lines*
برقاچ ادملر کلدی	*Bir kach âdâmlar gheldi*	*A few men* came
استانبولده قاچ کوپری وار	*Isstanbolda kach kieupru var?*	*How many bridges* are there in Constantinople?
بعض کره صیقی لدوس اسرایسه دکز پك سرت اولور	*Bâzĭ-kerré sĭkĭ lodoss essérsé dénĭz pek sert olour*	*Sometimes* if a strong south-west wind is blowing, the sea gets very rough
برقاچ ای یانندہ خدمت ایلدی	*Bir kach aï yanïndé khidmet* (*hizmet*) *éilédi*	He was in his service a *few months.*

EXERCISE XXXII.

Please buy me twenty okes of grapes and send them here. You have a great many friends in Constantinople. A great many thousand men were killed in the war (محاربه *mouharebé*) between Turkey and Russia. The Turks fought (غوغا ایتمك *kawgha etmek*) better than the Russians (مسقو *mosskof*). Russia is a larger country than Turkey. The Mediterranean (اق دکز *âk déniz*) is larger than the Black Sea (قره دکز *kâra déniz*). The position (موقع *mevkĭ*) of Constantinople is most (پك *pek*) beautiful. The Bosphorus (بوغاز *Boghâz*) is more beautiful than the Bay of Naples (ناپولی کورفزی *Napoli kieurfezi*). Give me five or six pounds. I called you five or six times (کره *kerré*), but you did not come. What were you doing? I was writing and did not hear you. Make haste (عجله ایتمك *ajelé etmek*) for (زیرا *zira*) it is later than I thought. He brought two beautiful white roses (کل *ghiul*) from his garden (باغچه *bâgché*). You have five white cows (اینك *inek*), but the best one is ill. In hot countries mutton (قویون اتی *koyoun eti*) is more digestible (خفیف *khafif*) than beef (صیغر اتی *sĭghĭr eti*), veal (دانا اتی *dana eti*) is worse than beef, but pork (طوکز اتی *domouz eti*) is the worst of all. I like lamb (قوزو اتی *kouzou eti*) better than mutton. Tea (چای *chaï*) is dearer than coffee (قهوه *kahwé*). Tea is better than wine.

The Demonstrative Pronoun.

576. A demonstrative pronoun, used adjectively, precedes both the noun adjective and noun of number, as in English. Example:—

بو اوچ بیوك باصمه كتاب	*Bou uch biyuk bâsma kitâb*	These three large printed books.

The Pronominal Affixes.

577. The pronominal affixes corresponding to my, thy, his, hers, &c., are not always put after the noun to which they refer. If the noun be followed by an adjective, simple or compound, or another noun with which it is in conjunction, then they are put at the end of the last word. Example:—

كيف عاليكز نصل در	*Keif-i-aliniz nasıl dir?*	How is *your high* health?
عيد شريفكز مبارك اولسون	*Eid-i-sherifiniz mubarek olsoun*	May *your noble* fête be blessed*
همت عاليسنه و كرمنه تحسين و افرين ايلديلر	*Himmet-i-alisiné vé kéreminé tahsin u aferin éilédiler*	They approved and applauded *his august exertions* and graciousness
بر كون عادت معروفه‌سى اوزره شهرك ايچنده در بدر كزر كن ناكاه بر كمسه‌يه راست كلوب زاهده خطاب ايلديكه	*Bir ghun adet-i-marouféssi uzeré shehirin ichindé der béder ghézer ken na-ghiah bir kimséyé râsst ghelip zahîdé khîtâb éilédi ki . . .*	One day, according to *his well-known custom*, going from door to door (begging) in the town, he suddenly met someone who addressed him (the ascetic), saying . .
خاتون خانه‌نك ايچنده اوتورمقدن جانى صقيلوب بر كون طشره چيقوب چارشويه كزمكه كندى نا كاه بر صراف جوانى كوروب عاشق اولدى و مشاهده‌ٔ جمالندن بيصبر و بى ارام اولوب هر كون	*Khâtoun khanénin ichindé otourmakdan jânî sîkîlîp bir ghiun tâshra chîkîp charshîya ghézméghé ghitdi na-ghiah bir sarraf juwani ghieurup âshîk oldou vé mushahedé-'i-jemalinden bi sâbr vé bi aram oloup hér ghiun*	The lady being weary of sitting at home, one day went out to walk in the market-place. Suddenly she perceived the son of a money-changer and fell in love with him, and *from the contemplation of his beauty* becoming restless and im-

* Used on the occasion of any festival, as we say, "A merry Christmas to you," &c.

دكانى اوكندن كچوب جوانك يوزينه باقوب بر از تسلى بولوردى

dukkiani eninden ghechip juwanin yuziné bákĭp bir áz téselli boulourdou

patient she used to pass before his shop every day, and (thus) found a little consolation

سنك صداى مكروهكدن ارباب طبيعت قاچار

Senin sada-yi-mekrouhinden erbab - i - tabiat káchar

People of taste run away from your disgusting voice

عادت قديمه‌سى اوزره زاهدك خانه‌سنه كلنجه شو قوشى بكا كباب ايله كوكلم استدى* ديدى

Adet-i-kádimessi uzeré zahidin khanésiné ghelinjé shou koushou bána kébáb éilé ghieunulum isstédi dédi

According *to his old custom*, on his coming to the ascetic's house, he said: "Roast that bird for me, my heart desires it"

پادشاهك بر دختر پاكيزه اختری وار ايدى جانى صقلوب پنجره‌دن طشره بقار كن كوزى فريده دوش اولديغى كبى بيك جان ايله فريده عاشق اولدى فريد دخى پنجره‌يه باقوب قزى كوردىكى كبى كذلك عاشق اولوب درد عشقلرينه چاره ارامغه باشلديلر

Padishahin bir dukhter-i-pakizé akhteri var-idi jánĭ sĭkĭlĭp pénjeréden táshra bákar iken ghieuzu Feridé doush oldoughou ghibi bin ján ilé Feridé áshik oldou Ferid dakhĭ pénjeréyé bákĭp kĭzĭ ghieurdughu ghibi kézalik áshĭk oloup derd-i-áshklarina charé áramagha báshladĭlar

The king *had a beautiful daughter*. Being *ennuyée*, while looking out of the window, her eye fell on Ferid, and she became enamoured of him "with a thousand souls." Ferid, also, looking at the window, and seeing the girl, immediately fell in love, and they began to seek a remedy for the "*illness of their love*"

تبريزده بر پادشاهك عاصم نامنده بر وزير روشن ضميرى وار ايدى

Tebrizdé bir padishahin Asim namindé bir vézir roushen-zamiri var idi

In Tebriz there was a king who *had a clear-headed* vizier called Asim

كشينك كاسهٔ حياتى لبريز اولمدقجه جام موتى نوش ايلمز

Kishinin kiassé-'i-hayati lebriz olmadoukcha jam-i-mevti noush éilémaz

Until a person's bowl of life is overflowing he does not drink the glass of death

فريد دخى يينه قالقوب پدرينك و والده‌سنك الللرينى اوپوب دعاء خيرلرينى الدى

Ferid dakhĭ yiné kálkĭp péderinin vé validésinin ellerini eupup dua-i-khaïrlerini áldĭ

Ferid, also rising again, kissed the hands of his father and mother, and received *their good prayers* (*i.e.* their blessing)

* The past tense is often used in Turkish where we should use the present.

صورتده خوابده اولديغم
زمان چشم جهانبينم
عالم ظاهردن قپانوب عالم
علوی یه چشم حقیقت
اثرم اجیلوب انکله
تمثیلات کوناکون و اسرار
حکمت مشحون مشاهده
ایدرم

Souretdé khabdé oldoughoum zeman chesshm-i-jihanbinim além-i-zahirden kápdnïp além-i-ulviyé chesshm-i-hákiket essrm áchïlïp anïnlé temsilat ghiunaghiun vé issrar-i-hikmet meshhoun mushahedé ederim

When I am apparently asleep, "*my world-seeing*" *eye* being closed to the visible world, *my true eye* being opened to the higher world, I see all kinds of examples and secrets full of wisdom.*

578. A pronominal affix sometimes refers to two or more nouns. Example:—

بعده احوالليني
سويلوب فقر و فاقه‌لرندن
شكايت ايلديلر

Badéhou ahvallerini suwéyléyip fakr vé fakalerinden shikiayet éilédilér

Then they described their condition and complained of *their poverty and misery*

بر كون بابل شهرينه
كلوب آب و هواسندن
غايت حظ ايدوب
مكث و اقامت ايلدی

Bir ghiun Babil shehiriné ghelip áb-ou-hawassinden ghayet hâz edip mekks-u-ikamet éilédi

One day coming to the city of Babylon and liking *its air and water* he sojourned there.

579. Besides the pronominal affix appended to a noun the personal pronoun corresponding to it is sometimes placed before it. This is generally done to prevent ambiguity or for the sake of emphasizing who is the possessor. Thus, instead of كتابم *kitâbïm* (my book) you can say بنم كتابم *benim kitâbïm* (my book) in contradistinction to anyone else's. پدرم *péderim* or بنم پدرم *benim péderim* (my father). Example:—

بنم پدرم اختيار اولوب
و دار دنياده بندن غيری
اولادی اولمديغندن هر نه
تكليف ايلسم دريغ ايلمز

Benim péderim ikhtiyar oloup vé dar-i-dunyadé benden ghaïri evladi olmadïghïndan hér né teklif éilessém derigh éilémaz

My father being old and having no other child but me, whatever I ask he does not refuse

پس اللهك امريله بنی
شول يكيده نكاح ايله
ديرم اما بوندن اقدم بر
خصوص ايچون پدرم

Pess álláhïn emrilé béni shol yighidé nikiah éilé derim ama boundan ákdem bir khousous ïchïn

Then, by the will of God, I will say: Marry me to that youth. But, for a certain reason, hitherto, my

* طوطی نامه (Tales of a l).

جمله وزرا و ارکان دولت ایچنده بنم عقدیمی بر خدمته تعلیق ایلمشیدی مادامکی اول خدمت وجوده کلمیه‌جه بنم عقدم اولمز	*péderim jumlé vuzara vé erkian-i-devlet ichindé benim ákdīmī bīr hizmeté talik éilémishidi madam ki ol hizmet vujouda ghelméyinjé benim ákdm olmaz*	father has made *my marriage* amongst the viziers and pillars of the State dependent on a certain service. As long as that service is not performed *my marriage* will not come about
بنم بو خوابم خواب راحت دکلدر	*Benim bou khabim khab-i-rahat déïl dir*	This sleep of *mine* is not the sleep of repose.

کندی *kendi* "Own."

580. In such expressions as My own father, Thy own father, &c., the pronominal affix is appended to the noun and not to کندو. Example:—

کندی کتابم در کندی باباکز استدی ملکهٔ روم کندی اوتوردیغی سرایی اول نقاش کلوب نقش ایتمسیچون باباسی قیصر رومدن نیاز ایدوب اذن الدی	*Kendi kitábīm dīr* *Kendi bábánīz isstédi* *Meliké-'i-roum kendi otourdoughou serayi ol nakkásh ghelip nakhsh etmasi ichīn bábássī kaïser-i-roumdan niaz edip izn áldī*	It is *my own* book Your *own father* wished it The queen of Greece requested her father the emperor of Greece to let that artist come and paint *her own palace* where she lived, and obtained his permission
ناکاه بر چفت اهو یاوریلریله کلوب صو ایچر کن بر سیل کلوب اهونك یاوریلرینی الوب کوتورر کن ارکك اهونك کندی یاوریلرینی سیل سیلوب سپور دیکنی کورنجه کندسنی صویه اوروب یاوریلرینی خلاص ایده‌یم دیر کن قضا وقدر ایرشوب یاوریلری ایله ارککی معا صویه غرق اولدیلر اما دیشی آهو اصلا همت ایتمیوب کندی جاننی قورتارمغه مشغول اما	*Na-ghiah bir chift ahou yavrīlarīlé ghelip sou icher-iken bir séil ghelip ahounoun yavrīlarīnī álīp gheuturur iken erkek ahounoun kendi yavrīlarīnī séil silip supurduyunu ghieurunjé kendissini souya wouroup yavrīlarīnī khalass edéyim dér iken kúza-ou-kúder eriship yavrīlarī ilé erkéyi maan souya ghark oldoular ama dishi ahou ássla himmet etméyip kendi jánīnī*	Suddenly a couple of gazelles, with their little ones, came and were drinking the water, when a torrent came and carried off their young ones. On the male gazelle seeing the torrent sweep away *their own young ones* he threw himself into the water, saying: "Let me save them;" but, by the decree of fate and destiny, he was drowned with his young in the water. But the female gazelle, not

اشندن و یاوریلرندن اعراض ایدوب فرار ایلدی	*koutarmagha meshghoul oloup eshinden vé yavrĭlarĭndan iraz edip firar éilédi*	exerting herself in the least, and thinking only of saving *her own life*, abandoning her mate and her young ones, fled away.

EXERCISE XXXIII.

I knew your late (مرحوم *merhoum*) father. He was a very good man. My father also was a good man. He had a great many camels (دوه *devé*) and horses. How many mares (قسراق *kĭssrâk*) have you? I shall sell (صاتمق *sâtmak*) these three pretty cows. There are two bridges now in Constantinople. One of them is of iron, and the other (بشقه‌سی *bâshkassi*) of wood. There are a great many beautiful large bridges in London. Have you seen them? I have seen most (اکثر *ekser*) of them. How old (قاچ یاشیندہ *kach yashindé*) is he? He is twenty-five (یاشنده *yashindé*). How many houses are there in this town? More than twenty thousand. Then it must be very big and prosperous (معمور *mamour*). Certainly (البته *elbetté*).

PERSONAL PRONOUNS.

The Omission of Pronouns.

581. In Turkish personal pronouns are generally omitted, except when the sense would not be clear from the context without them. Especially when they are in the nominative, they are never used except for the sake of emphasis, as the meaning is always apparent from the termination of the verb. Thus, "he loves" is سور *sevér*, not او سور *o sevér*, unless you wish to emphasize *he*; سورم *sevérim* is "I love," سورسکز *sevérsiniz* "you love," کلدی *gheldi* "he came." Example:—

بر قاچ ایستردیا یییه‌جکم	*Bir kach isstridiya yéyéjéyim*	*I* will eat a few oysters
اندن ایکی اوچ دانه دها المزمیسکز	*Andan iki uch tané daha álmazmĭsĭnĭz?*	Will *you* not take a few more of them?
شو کراز بورکندن بر پارچه استرمیسکز	*Shou kiraz beuréyinden bir parcha isstérmisiniz?*	Do *you* want a piece of that cherry tart?
ایو کورنیور	*Eĭ ghieuruniyor*	*It* looks good
نرده اوتورر	*Nerédé otourour?*	Where does *he* live?
بلمم	*Bilmem*	*I* do not know
کوستریرم	*Ghieustéririm*	*I* will show you

بن دخی او طرفدن کیدیورم	*Ben dakhĭ o tarafdan ghidiyorum*	*I* also am going that way
سلطان مصرك بر حسنا غایتده جمیله بر قزی وار ایدی قضاء ربانی باغچه لری کزرکن بر ییلان صوقدی پادشاهه خبر ویردیلر پادشاهك عقلی باشندن کتدی زیرا دنیاده اول قزدن غیری اولادی یوق ایدی*	*Soultán-i-Missrin bir hassna ghayetdé jémilé bir kĭzĭ var idi kăza-i-rabbani băghchéleri ghézériken bir yilăn sokdou padishaha khăber vérdiler. Padishahin ăklĭ băshĭndan ghitdi zira dunyadé ol kĭzdan ghaïri evladi yoghoudou*	The Sultan of Egypt had a beautiful and extremely handsome daughter. By divine fate, one day while *she* was walking in the gardens a snake bit (*her*). *They* informed the king, and the king's senses went out of his head, for *he* had no child in this world except that daughter.

582. They are frequently understood in the dative and accusative cases. Example:—

لیمون وار در کندی الیکزله صقیکز	*Limon var dir. Kendi elinizlé sĭkĭnĭz*	There is a lemon. Squeeze *it* with your own hand
چای حاضرلدیلر کتورسونلرمی	*Chaï hăzĭrladĭlar. Ghettirsinlermĭ?*	They have prepared tea. Shall they bring *it?*
نارکیله یه میلکز وار می اکر کتوررلرسه قنا اولمز	*Narghileyé méiliniz var mi? Eyer ghettirirlérsé féna olmaz*	Are you inclined for a *narghilé* (water-pipe)? If they bring *it*, it will not be bad
بنده کز سوددن غیری چایك ایچنه بشقه شی قویمام	*Bendéniz soutdan ghaïri chaïn ichininé băshka shéï koïmam*	I put nothing in the tea but milk
چوق کوزل بنده سود ایله ایچرم	*Chok ghiuzel bendé sout ilé icherim*	Very good. I also drink *it* with milk
اخشام طعامنی نزمان کتورسونکر	*Akhsham taamini né zeman ghettirsinlér?*	When shall *they* bring the dinner?
ساعت برده کتورسونلر	*Saat birdé ghettirsinlér*	[o'clock Let them bring *it* at one
بنده کز ظن ایدرم که دون کیجه ساعتکزی قورمدیکز	*Bendéniz zan ederim ki dun ghejé saatinizi kourmadiniz*	I think you did not wind your watch up last night
اکر قومش اولیدم شمدی ایشلمز طورردی	*Eyer kourmamash olaydim shindi ishlémaz dourourdou*	If I had not wound *it* up it would have stopped

* Sometimes written یوغیدی.

موم لزم دکل در مهتاب در	*Moum lazim déïl dir. Mehtab dir*	Candles are not necessary; it is moonlight
کتورمونلرده یاقماسونلر	*Ghetirsinlerdé yakmasinler*	Let them bring *them* and not light *them*
چای طاقمیده بورایه کتوردم	*Chaï takïmïdé bouraya ghettirdim*	I have brought the tea things here
کوزل ایتدکز صباحلین سز کلمزدن اول حاضر ایدهیم	*Ghiuzel etdiniz sabahléin siz ghelmazden evvel hâzïr edéyim?*	You did quite right. Shall I make *it* in the morning before you come?
ابتدا سایسی چاغروب سپارش ایدکز	*Ibtida sa'issi chaghïrïp siparish ediniz*	First of all, call the groom, and give *him* orders
نه سپارش ایدهیم	*Né siparish edéyim?*	What shall I order *him?*
سویلیکز ایر و طاقملره دقت ایتسون	*Suwéyléyeniz éyer vé takïmlara dikkât etsin*	Tell *him* to attend to the saddles and (other) necessaries
قهوه التی یرایسه کتورسونلر	*Kahwé âltï yérissèniz ghettirsinlér*	If you take breakfast, let them bring *it*
خیر یمم	*Khaïr yémem*	No, I shall not take *it*
اشته همالیه‌کزی	*Ishté hâmmâliyénïzï*	Here is your money (porterage)
باش اوستنه فقط از ویردکز بر ده بر قهوه پاره‌سنی ویرکز	*Bâsh usstiné fâkât âz vérdiniz bir dé bir kahwé parassini vériniz*	Very good, only you have given *me* very little. Give *me* the price of a cup of coffee also
ویردم	*Vérdim*	I gave (*it to you*)
خیر افندم ویرمدکز	*Khaïr efendim vérmadiniz*	No, Sir, you did not give (*it to me*).

The Employment of مذکور *mezkiour*, مزبور *mezbour*, &c.

583. In writing, the use of personal pronouns in the third person is avoided by repeating the noun for which they stand accompanied by one of the words مزبور *mezbour*, مذکور *mezkiour*, مرسوم *mérsoum*, مسطور *mestour*, موما الیه *mouma-iléyh*, مشار الیه *musharun-iléyh*, سابق‌الذکر *sabïk-uz-zikr*, سالف‌الذکر *salif-uz-zikr*, مارالذکر *mar-uz-zikr*, سابق البیان *sabik-ul-béyan*, and مرقوم *merkoum*, which all mean "the above-mentioned." Example:—

فلان شيك اشترا و ارسال اولنمسى شامل وارد دست خلوصورى اولان بر قطعه نميقه‌لرى مألى معلوم ثناكارى اولديغى انده شى مذكور مظنون وغير مظنون اولان محللرده آرانلمش ايسه‌ده بولنمد يغندن اشترا اولوب ارسال اولنه‌مديغى بيانيله استفسار خاطر عاطرلرى رفتارنده شقه تحرير و تسيير قلندى

Filân shéin ishtira vé irsal olounmassî shamil varid desst khoulousvéri olân bir kîta némikéleri mé'éli maloum-i-senavéri oldoughou andé shéi mezkiour mâznoun vé ghaïr-i-mâznoun olân mahallérdé âranîlmîsh issédé boulounmadîghîndan ishtira oloup irsal olounamadighi beyanilé isstifsar-i-khâtîr-î-âtîrléri reftarindé shoukka tahrir-u-tessyir kîlîndî

This letter has been written and sent to explain to you that although the moment I understood the purport of a letter of yours which has reached me, about purchasing and sending a certain thing, it was sought for in all imaginable and unimaginable places, *it* (the *aforementioned* thing) not being found has not been able to be purchased and forwarded*

ازميرده فلان مكتبده فرانساوى و انكليزى السنهٔ لطيفه‌لرينى اوكرنمك اوزره نجابتلو مخدومىلرى بو طرفه كوندردكلرينه دائر وارد اولان بر قطعه تحريرات مألى معلومه‌ز اولمش و مرقوم افنديلر سلامت ايله كلديلر و مذكور مكتبده قويدق مرقوم افنديلر ذاتلرنده كامل و عاقل و نازك اولدقلرندن انشاالله پك يقين كونده مكتب مذكورده چوق علم و معرفت اوكرنه‌جكلر

Ezmirdé filân mektebdé fransavi vé inghlizi elsiné-'i-latifélerini eughrenmek uzeré nejabetli makhdoumlarî bou tarafé ghieunderdikleriné daïr varid olân bir kîta tahrirat mé'éli maloumoumouz olmoush vé merkoum effendiler selamet ilé gheldilér vé mezkiour mektebdé koïdouk merkoum effendilér zatlerindé kiamil vé âkîl vé nazik oldouklarindan inshallah pek yakîn ghiundé mekteb-i-mezkiourdé chok ilm u marifet eurenéjekler

I have understood the purport of a letter concerning your sending your noble sons here to learn the pleasant English and French languages in a certain school in Smyrna. And the *said* gentlemen have arrived safely, and I have put them in the *aforementioned* school. The *abovementioned* (young) gentlemen being perfect and intelligent and refined in their persons, please God, in a short time they will learn a great deal of science and knowledge in the *said* school.†

* Copy of a Turkish letter, the involved style of which, even when toned down enough to be comprehensible in English, is quite oriental.

† This epistolary Turkish style somewhat resembles that adopted by English ers.

584. مذكور *mezkiour*, مزبور *mezbour*, and مرسوم *mersoum* are used when speaking of persons of inferior position. مشار اليه *musharun iléyh* is applied to persons of high rank, and موما اليه *mouma iléyh* and مرقوم *merkoum* to people of the middle class. When speaking of inanimate objects, مذكور, سابق‌الذكر, مسطور, مرسوم, مزبور, and مارالذكر are used indiscriminately.

شو قدر غروش قاطرجی احمد ایله بو ستایشورلرینه ارسال اولدیغنه دائر وارد اولان بر قطعه کرمنامه‌لری مآلی معلوم ثناوری اولمش و مبلغ مبعوث مذکور وصول بولدیغی بیاننده شقه تحریر و تسییر قلندی

Shou kádar grousk kátírjí Ahmed ilé bou sitayishvérlériné irsal oldoughouna daïr varid olán bir kíta kéremnaméleri mé'éli maloum-i-sénavéri olmoush vé meblagh-i-mebouss mezkiour vusoul bouldoughou béyanindé shoukka tahrir vé teesyir kílíndí

This note has been written and despatched to explain that a kind letter of yours, which has reached (me) concerning sending so many piastres to me by the muleteer Ahmed, has been understood by me, and the *aforementioned* sent sum has arrived

قبرس ساکنلرندن فلان بازرکاندن ایکیوز الی بیك غروش باتحویل مطلوباتم اولوب مرقومدن چند دفعه در مطالبه ایدیورایسه‌ده مبلغ مذکورك اعطا و تأدیه‌سنه مخالفت ایلیوب و کچن هفته دخی قرنداشمی قبرس جزیره‌سنده مدیون مرقومدن مبلغ مذکوری اخذ ایتمك اوزره ارسال ایتدیکمده مدیون مرقوم دینی اعطا ایتمدیکندن بشقه قرنداشمه نا روا وناحق قلم فاحش ایله ستم ایلدیکی معلوم دولتلری بیورلدقده مدیون مرقوم حضور عالیلرینه جلب و مبلغ مذکور

Kibrus sakinlerinden filán bázírghianden iki yuz elli bin grousk bé tahvil mátloubatoum oloup merkoumdan chend defa dir moutalebé idiyorissémdí meblagh-i-mezkiouroun ita vu tédiyésiné moukhaléfet éiléyip vé gechen háfta dakhí karndashimi kibrus jézirésindé medyoun-i-merkoumdan meblagh-i-mezkiouri akhz etmek uzeré irsal etdiyimdé medyoun-i-merkoum dini ita etmadiyinden báshka karndashimé na-reva vu na-hákk kelam-i-fahish ilé sitém éilédiyi maloum-i-devletleri bouyouroul-

I beg to inform you that I have a claim against a certain merchant, a resident of Cyprus, in the shape of a promissory note for 250,000 piastres; and although I applied several times for the *said* sum, he has always refused payment; and last week on my sending my brother to receive the *abovementioned* sum, from the *said* debtor in the island of Cyprus, the said debtor, besides not paying the *aforementioned debt*, abused my brother in false, unseemly, and indecorous language; and I request you to have the

تحصیل وبو قوللرینه قرداشم قوللری واسطه‌سیله ارسال بیورلمق بابنده لطف و مرحمت افندمکدر

doukda medyoun-i-merkoum huzour-i-alileriné jelb vé meblagh-i-mezkiour tahsīl vé bou koullarina karndashim koullari vassitésilé irsal bouyouroulmak bábïndé loutf-u-merhamet efendimin dir

kindness to summon the *abovementioned* debtor to your august presence, and to obtain the *above* sum, and forward it to me by my brother, your servant.

شاه پیلسان عرضحالی اوقودیغی کبی غضب ایدوب تیز قتل اولنسون دیو امر ایلدی اما بر عاقل و دانا وزیری وار ایدی ایتدی که پادشاهم قتل نفس خصوصنده عجله ایتمك پادشاهلره مناسب دکلدر بلکه دیوانه اولمق احتمالی وار در . . . . ابوالمجدی مشارن الیه یاننه چاغروب ای ابوالمجد بو بی معنا کلام نیچون سویلرسن دیدی

Shah Pilsan arzuhali okoudoughou ghibi gházáb cdip téz kátl olounsoun déyou emr eilédi ama bir ákīl ou dana véziri var idi éitdi ki Padishahim kátl-i-nefss khousousinda ajelé etmek padishahleré munassib déyil dir belki diwané olmak ihtimali var dir . . Abul Mejd musharun iléih yaniné chaghïrïp éi Abul Mejd bou bi mana kélam nïchïn suwéylérsin dédi?

As soon as King Pilsan read the petition, he got into a passion, and gave orders for the immediate execution (of the writer of it). But he had a wise and sensible vizier, who said: "Sire, in the matter of taking life, it is not proper for kings to be in a hurry. Perhaps he may be mad." . . He (the *aforementioned* vizier) called Abul-Mejd into his presence and said to him: "Why do you use this senseless language?"

Avoidance of the Pronouns "I" and "My."

585. In polite conversation and in letters the use of the pronouns "I" and "me" is avoided. Such words as بندکز *bendéniz* (your servant) (or بندلری *bendéleri*,* their servant) in talking, and عبدعاجزلری *abd-i-ajizléri* (your poor slave—humble servant), مخلصلری *mukhlissléri* (your sincere friend), and داعیلری *daileri* (he who prays for you) are substituted for them. Example:—

* It is more polite to address anyone in the third person plural than in the ond, and to say "their" rather than "your."

بنده‌كز ایكی بچوق ییلدر ایرانده ایدم	*Bendéniz iki bouchouk yïl dir irandé idim*	*I* have been two years and a-half in Persia
بنده‌كز ایشتمامش ایدم قنغی سنه كتمش ایدكز ایرانه	*Bendéniz ishitmamish idim hánghi sené ghitmish idiniz irané?*	*I* did not hear of it. Which year did you go to Persia?
بنده‌كزی فراموش بیوردیكز	*Bendénizi feramoush bouyourdounouz?*	You have forgotten *me?*
استغفرالله	*Isstaghfirou-'llah!*	God forbid (oh, no)!
معروض چاكرلریدر كه بو قوللرینك ازمیرده شیطان چارشوسنده متصرف اولدیغم بر باب مغازه‌می بوندن اون كون مقدم احمد افندیه اون ایكی بیك یوز غروشه فروخت ایتدم و سكز بیك غروشنی بنده‌كزه اعطا ایدوب قصور درت بیك یوز غروشه بر قطعه تحویل ویرمش ایسه‌ده مزبور مبلغ مذكورك تأدیه و اعطاسی خصوصنده مخالفت ایلدیكندن مراحم علیه مشیرانه‌لرندن مرجو در كه مدیون مرقومی جلب ایدوب مبلغ مذكوری تحصیل بیوره‌رق بو قوللرینه اعطا بیورلمسی بابنده امر و فرمان من له الامركدر	*Marouz-i-chakérleri dir ki bou koullarinin ezmirdé shéitan charshïsïnda mutésarrif oldoughoum bir báb maghazami boundan on ghiun moukáddem Ahmed Effendiyé on iki bin yuz ghrousha furoukht etdim vé sekkiz bin ghroushounou bendénize ita edip koussourou deurt bin yuz ghrousha bir kïta tahvil vermish issédé mezbour meblagh mezkouroun tédiyé vu itasi khousousïnda moukhaléfet éilediyinden merahïm-i-aliyé mushiranélerinden mérjou dir ki medyoun-i-merkoumou jelb edip meblagh-i--mezkiourou tahsïl bouyourarak bou koullarina ita bouyouroulmasi bábïnda emr u firmán men lahu'l--imrin dir*	*I* did not hear of it. Which year did you go to Persia? You have forgotten *me?* God forbid (oh, no)! *My* petition (*the petition of your servant*) is that :— Ten days since I sold a shop I own in Smyrna, in the Sheitan market, to Ahmed Effendi for 12,100 piastres, and he paid *your servant* (me) 8,000 piastres; and as, although he gave a bill for the remaining 4,100 piastres, the aforementioned resists paying the said sum, I request you to summon the abovementioned debtor and obtain the said sum, and send it to *your servant* (me).

586. In epistolary Turkish, also, the use of the pronoun "my" by itself is considered objectionable. It is always accompanied by some adjective expressive of humility or affection, such as عاجزانه *ajizané* (poor), بندگانه *bendïghiané* (humble), مخلصانه *mukhlissané* (sincere—pertaining to a

sincere and devoted friend). Thus, instead of اوم *evim* (my house), it is polite to say خانهٔ چاکرانهم *khané-'i-chakeraném* (my humble house); instead of مکتوبم *mektouboum* (my letter), it is better to say مکتوب بندگانهم *mektoub-i-bendéghianém* (my humble (dutiful) letter), and so on. Example:—

دونکی کون چاکرلرینی زیارت ایتمك ایچون خانهٔ چاکرانهمه تشریف بیورمش ایسه کزده چاکرلری خانهٔ حقیرانهمده بولنمدیغمدن حسب الایجاب بر محله کتمش اولدیغمدن زات دولتلرینه ملاقی اولهمدیغم موجب حجاب و شرمساری اولوب چاکرلرینه دخی ذات والالرینه زیارت ایتمك فرض اولدیغندن بو کون الافرانقه ساعت بشده وقت عالیلری و مساعدهٔ کریمانهلری اولور ایسه وقت مذکور خانهٔ دولتلرنده بولنملری نیازیله مبارك مزاج شریفلری استفسارنده نمیقه تحریر و تسییر قلندی

Dunkighiun chakérlerini ziyaret etmek ichin khané-'i-chakéranémé teshrif bouyourmoush issénizdé chakérléri khané-'i-hâkîranémdé boulounmadighimdan hassba'l ijab bir mahala ghitmish oldoughoumdan zat-i-devletleriné mulakî olamadîghîmdan moujib-i-hijab u shermsari oloup chakérleriné dakhî zat valalériné ziyaret etmek farz oldoughoundan bou ghiun allafranka saat beshdé vâkît-i-alileri vé musaade-i-kerimanéleri olour-oussa vâkît-i-mezkiour khané-'i-devletlerindé bouloumalari niazilé mubarek mizaj-i-sherifleri isstifsarindé nemiké tahrir u tessyir kîlîndî

Although when you called at my *humble house* yesterday in order to visit your servant (me), I was not in *my wretched* house,* having been necessitated to go somewhere, and could not meet you; feeling shame and timidity, and it being my duty to visit you, this letter has been written and despatched to request you to be at home to-day at five o'clock (European time), if you have time and are willing, and to enquire after your sacred noble health

مبارك دست دولتلری بالب ادب تقبیل اولندقدن صکره رجای عاجزانهمدر که بو کونلرده انشای نر قرأتنه مبادرت ایدهجکمزدن

Mubarek dcsst-i-devletleri ba leb-i-édeb tâkbil oloundoukdan sora rijayi ajizaném dir ki bou ghiunlerdé insha-i-ter kiraatiné mubaderet edé-

Sir,—After kissing your sacred august hand with the lip of good manners, *my humble* request is that you may have the kindness and generosity to buy a

* This tautology is good Turkish style.

لطفا و احسانا بر قطعه انشا اشترا و کله‌جك هفته بهر حال ارساليله بو اوغلكزی احيا و مسرور بيورملری افندم	*jéyimden loutfa vu ihsana bir kĭta insha ishtira vé ghelejek hâfta béher hal irsalilé bou oghlounouzou ihya vé messrour bouyourmalerĭ effendim*	letter-writer, and by sending it next week, without fail, inspirit and delight your son, as, in a few days, I am going soon to set about reading a fresh letter-writer.

The Use of the Second and Third Person Plural instead of the Second Person Singular.

587. Formerly, in talking Turkish, everybody was addressed in the second person singular; and even in speaking to royal personages "thou" and "thee" were used. They are still used amongst equals and in familiar discourse, but in speaking to superiors and to any one to whom you wish to be polite, it is better to employ the second person plural, "you." Sometimes in conversation the third person plural is used in addressing any one when you wish to be very respectful; and in epistolary composition it is quite customary to say "theirs" when you mean "yours," as in German. Example:—

صباح شريفكز خير اولسون	*Sabâh - i - sherifiniz khaïr olsoun*	May *your* noble morning be good (good morning)
صباح شريفلری خير بولسون	*Sabâh - i - sherifleri khaïr olsoun*	May *their* noble morning be good (good morning to *you*)
كيف عاليلری نصل در	*Kéif-i-alileri nassl dir?*	How is *their* august health (how are you)?
كيف عاليكز نصل در.	*Kéif-i-aliniz nassl dir?*	
قلمترشكزی بكا ويره بلورميسكز	*Kalemtrâshĭnĭzĭ bâna véré bilirmisiniz?* [*niz*	Can *you* give me your penknife?
درسكزی اوكرنمدكز	*Derssinizi eurenmadi-*	*You* have not learnt *your* lesson [*thy lesson*
درسكی اوكرنمدك	*Derssini eurenmadin*	*Thou* hast not learnt
فساج بی صبر و آرام اولوب خاتونه ابرام و حددن زياده كلام وحشت انجام كوستروب	*Fessaj bi sâbr u aram oloup khatouna ibram vé hadden ziyadé kélam-i-vahshet enjam ghieusterip*	Fessaj becoming impatient and restless, and importuning the lady, and using unbounded barbarous

اگر بکا رام اولمزسن سنی هلاك ایدرم یاخود رسوای عالم ایدرم صکره‌سی پشیمان اولورسن دیو عظیم قورقو ویردی

éyer bana ram olmazsin seni helak ederim yakhod russvayi alem ederim sorassi peshiman (pishmán) oloursan déyou ázim korkou vérdi*

language, greatly frightened her, saying: "If *thou* dost not become obedient to me I will destroy *thee* or disgrace *thee*, and afterwards *thou* wilt be sorry for it"

مرحومه جواب ویردیکه اولومدن خلاص ایتدیکمك عوضی بو میدر که بکا زنا ایتمك استرسن الله تعالیدن قورقمازمیسن

Merhoumé jéwáb vérdi ki eulumden khalass etdiyimin ivazi bou mou dour ki bána zina etmek isstérsin álláh taaladen korkmaz-mísín?

Merhoumé answered: "Is this the reward for my saving thee from death, that *thou* wishest to make me commit adultery? Art *thou* not frightened of God (may His name be exalted!)?"

جوان ایتدی کاشکی بنی بر دار ایده‌لردی تك سنك بلای عشقکه کرفتار المیایدم کویا سن بنی دریادن چیقاروب اتشه براقدك

Juwan éitdi keshki béni bér dar edélerdi tek senin bilayi-áshkína ghiriftar olmayaydim ghiouya béni deryaden chíkarip áteshé brakden

The youth replied: "Would to God that they had hanged me, merely that I might not have been overtaken by the calamity of *thy* love. As it were, thou hast taken me out of the sea and left me in fire"

ناکاه قارشولرندن بر تازه یکیت ظاهر اولوب کلوب شهزاده‌نك الین اوپوب رعایت ایدوب بنی †خدمتکارلغه قبول ایتکی بنم آدیمه مبارك فال دیرلر دیدی

Na-ghiah karshílarín-dan bir tazé yighit zahir oloup ghelip shezadénin elini eupup riayet edip béni hizmetkiarlighe† káboul et ki benim adimé Mubarek Fal dérler dédi

Suddenly a young man appeared opposite to them, and kissed the prince's hand, and did homage to him, and said: "Take me as *thy* servant, for they call me Mubarak Fal (Blessed Augury)"

پس فرخ بخت دخی قالقوب پادشاهه واروب سلطان مصرك غمنی طاغتدی و یر اوپوب اکا همت همایونك بنمله

Pess Ferroukh Bakht dakhí kálkíp padishaha varip Soultán-i-missrin ghemini dághítdí vé yér eupup éyer himmet huma-

Then Ferrukh Bakht arose and went to the king, and dispelled the king of Egypt's grief, and kissed the ground, and asked per-

* In conversation this is pronounced *deyé*.

† Written *khidmetkiar*, but commonly pronounced *kizmetkiar*.

اولورسه بن قولك واروب خاتمی چیقاریرم دیو اذن طلب ایلدی سلطان مصر دخی رخصت ویردی فرخ بخت همان کلوب مخلصه سویلنجه مخلص قالقوب صو کنارنه کلوب خاتمك دوشدیکی یرده قوربغه صورتنه کیروب طالدی و صویك قعرنده خاتمی بولوب الدی چیقاردی

younoun benimilé olourса ben kouloun varip khatemi chïkarïrïm déyou izn taleb éilédi Soultán-ï-missr dakhï roukhsat vérdi Ferroukh Bakht hemen ghelip mukhlissé suwéyléyinjé Mukhliss kálkïp sou kenariné ghelip dushduyu yérdé kourbágha souretiné ghirip dáldi vé souyoun karindé khatemi bouloup áldï chïkardï

mission, saying: "If I have *thy* imperial authority, I *thy* servant will go and get the ring out." The king of Egypt also gave him permission. On Ferrukh Bakht coming at once and telling Mukhliss, he arose and went to the water's edge, and took the form of a frog in the place where the ring had fallen, and plunged in, and found the signet at the bottom of the water, and caught hold of it and brought it out

عنایتلو قرنداشم حضرتلری اول طرفدن واپوره راکبا بو طرفه سلامتله کلدم و فلان مکتبه کیردم و ترکجه و فراسزجه اوقومغه باشلادم امابوراده استدیکم کبی ترکجه کتاب بوله مدیغمدن کرم و عنایت ایدوب ترکجه کتابلردن التی درلو کتاب الوب بزله ارسال بیورملری رجامز در افندم

Inayetlou karndashim hazretleri ol tarafden vaporé rakiba bou tarafé selametlé gheldim vé filán mektebé ghirdim vé turkjé vé fransizjé okoumagha báshladïm ama bourada isstédiyim ghibi turkjé kitáb boulamadighimdan kérem u inayet edip turkjé kitáblardan áltï turlu kitáb álïp bizleré irsal bouyourmalari rijamiz dir effendim

My dear brother, *your* excellency (*their* excellency), I got on board the steamer and came here safely, and entered such and such a school, and began studying Turkish and French. But, as I cannot find here such Turkish books as I want, I request that you, Sir (they), may have the kindness to buy six kinds of Turkish books and send them to me

عنایتلو افندم حضرتلری بو کون *خدمتکارمز ایله سزلره اون دانه قاون

*Inayetlou effendim hazretleri bou ghiun hizmetkiarimiz ilé sizleré on

Dear Sir, your excellency (their excellency†), I have sent you to-day ten melons

* See note page 207.

† This word is now used to almost anyone and in familiar correspondence. It will be noticed in this letter that the writer sometimes addresses his father in the second person plural and sometimes in the third person plural.

كوندردم وصولنده قبول و صفای خاطرایله اکل بیورملری و دائما صاغلق خبرکز ایله بزلری مسرور ایتملری مرجو در	*tané kaoun ghieunderdim vusoulindé kâboul vé sâfa-yi-khâtîrilé ékel bouyour-malari vé da'ima saghlîk khâberiniz ilé bizleri mess-rour etmaleri merjou dir*	by our servant. On their arrival, I beg that you (they) may condescend to accept them and eat them in peace of mind, and that you (they) may always delight me with news of your health
سایهٔ علیه‌لریندہ	*Sayé-'i-aliyélérindé*	Under *your* (*their*) high shadow (by your kind assistance)
بر قطعه مکتوب والالری واصل دست ثناکاری اولمش	*Bir kîta mektoup-i--valaleri wâsîl-i-dest senakiari olmoush*	An august letter of *yours* (*theirs*) has reached me (the hand of him who prays for you)
فلان شی شو قدر غروشه اشترا و ارسال بیوردقلرینه دائر بر قطعه تحریرات والالری مالی مفهومنمز اولمش	*Filân shéi shou kâdar grousha ishtira vé irsal bouyourdouklarina daîr bir kîta tahrirat-i-valaléri mé'éli mefhoumoumouz olmoush*	I have understood the meaning of an august letter of yours (theirs) concerning your (their) buying such and such a thing at so many piastres and forwarding it.

EXERCISE XXXIV.

Light (ياقمق *yakmak*) the candle. I have lit it. Have you lit the fire? I have not lit it yet (دها *daha*). Have you heard the news? I have not heard it. What is it? Russia has declared (اعلان حرب ايتمك *ilan-i-harb etmek*) war. Why has she done so? Give me the newspaper and let me see. I gave it to you. I beg your pardon (عفو ايدر سكز *âfv edérsiniz*); you did not give it to me. Tell me what you see. How is your father's health? How are you? I have received your letter. I request you to buy me a hundred eggs and ten fowls, and send them to me by the steamer (واپور ايله *vapor ilé*). You have made great (ايلرولمك *ilérilémek*) progress in learning Turkish. By your kind assistance (سايهٔ علیه‌لریندہ *sayé-i-aliyélerindé*). I beg of you to buy me some English books, and send them by my servant. Make haste. I am making haste. Has the baker come? Yes, sir. Tell him to come (كلسون *ghelsin*) earlier to-morrow. I will tell him. Why has he not brought the bread? He says it is not ready (حاضر *hâzîr*). Why is it not ready? It is nine o'clock. While I was walking in the garden I saw a snake (يیلان *yilân*), and it bit me. Did you not see it? Yes, Sir. Why did you not kill it (اولدرمك *culdurmek*)? I was frightened

(قورقمق *korkmak*) of it. Where has it gone? It is near the tree. I will go and kill it. Take care (صاقن *sakïn*). It may bite you. Do not be frightened. Behold (اشته *ishté*), I have killed it! I am very glad. Dear Sir, last Tuesday when you (they) visited (زیارت ایتمك *ziyaret etmek*) me I was not at home, and as it is my duty to call on you, if you have time and are agreeable, I will come to-morrow at four o'clock. Dear Sir, I have received your (august) (والالری *valalari*) letter, and shall be at home to-morrow at four o'clock, and shall be much pleased if you call (تشریف ایتمك *teshrif* etmek*). I humbly request (رجای عاجزانهم در *rijayi ajizaném dir*) your excellency to give me permission (رخصت *roukhsat*) to go to England (انکلترهٔ *Inghilterra*). I cannot give you permission. I will speak to the Grand Vizier (صدراعظم *sádr-ï-ázam*†). Perhaps he will give you permission. The Grand Vizier has given him permission, and he will start (عزیمت ایتمك *azimet etmek*) next Wednesday (چهار شنبهٔ *chéhar-shenbé*).

Relative Pronouns.

588. Relative pronouns are but little used in Turkish (see 151). The Turkish participles are generally employed to express both the relative pronoun and the verb by which it is always followed. The Turkish participles, so to speak, contain the relative pronouns "who," "which," "that," "what," in themselves. This is extremely puzzling to Europeans at first, and constitutes one of the greatest difficulties of the Turkish language. As practice alone will familiarize the student with this peculiarity of the language,—although we have treated this subject already in the first part of this volume,—I think it will be advantageous to subjoin various examples.

صکره کلان کیم ایسه قپویی اول قپار	*Sora‡ ghelan kim issé kapouyi ol kápár*	*He who comes* last, whoever he may be, shuts the door§
فقیرلره ویرن اللهه ویرر	*Fakïrléré véren álláha vérir*	*He who gives* to the poor gives to God
عیبسز یار استین یارسز قالور	*Aïbsiz yar istéyen yarsiz kalïr*	*He who wants* a faultless friend remains friendless

* This word literally means "to honour," but is often used for "to call," or "visit."

† Commonly pronounced *sadrazam*.

‡ Written *sonra*, but generally pronounced *sora* in Constantinople.

§ Turkish proverb.

ياغموردن قاچان طولويه اوغرادی	*Yaghmourdan kâchân dolouya oghradî*	He who fled from rain fell in with hail *
تيز كيدن تيز يورلور	*Téz ghiden téz yoroulour*	He who goes quickly is quickly tired
چوق ياشايان چوق بلمز چوق كزن چوق بلور	*Chok yashayan chok bilmaz chok ghézen chok bilir*	*He who lives* a long time does not know much; *he who* travels a great deal knows a great deal
الله ديين محروم قالمز	*Allâh déyen mahroum kâlmaz*	He who calls (on) God is not disappointed
اغلميان چوجغه ممه ويرمزلر	*Aghlamayan chojougha memé vermazlér*	They do not give the breast to a child *who does not cry*
بهواج ديديكك كيم در	*Behvaj dédiyin kim dir?*	Who is he *whom thou callest* Behvaj?
قپوسنه كلنلردن بر كمسه محروم كتمزدی	*Kâpîsîna ghelenlerden bir kimsé mahroum ghitmazdi*	Not one of *those who came* to his gate went away disappointed
حتى بر دفعه بر عاشق معشوقنه ايرمسيچون جاننى بيله فدا ايتمشدر	*Hatta bir defa bir âshîk mashoukouna ermasi ichin jânînî feda etmish dir*	So much so that once he sacrificed his life in order to bring a lover together with his beloved
ايتديلر كه اكر سكا بو التونى ويرنك باشنى دخى كسوب كتوره باورسك تمام شجاعت ايتمش اولورسن اول زمان قزى سكا ويررز	*Éitdiler ki éyér sana bou âltînî vérenin bâshînî dakhî kessip ghettiré bilirsin tâmâm shejaat etmish oloursoun ol zeman kîzî séna veririz*	They said: "If thou canst also cut off the head of *him who gave* thee this gold, and bring it, thou wilt have performed a great piece of bravery, and we will give thee the girl then
بكا ايتديكك لطف و كرمى بر كمسه بر كمسه يه ايتمش دكل در	*Bâna etdiyin loutf u kéremi bir kimsé bir kimséyé etmish déil dir*	The kindness and goodness *which thou hast shown* me, no person has ever shown to another person
حقيقت حاله واقف اولمينلر	*Hâkîkât-î-halé wâkîf olmayanlar*	*Those who are not aware* of the true state of the case

* Equivalent to our saying, "He fell out of the frying-pan into the fire."

كسيلان باش بر دخى يرينه كلوب صاحبنه خير ايتمز	*Kessilan bâsh bir dakhï yériné ghelip sahibiné khaïr etmaz*	If a head *which has been cut off* come back again into its place, it does not benefit its owner
زيادەسيله مال فراوانه مالك ايدى لكن دنيايه اولادى كلمديكندن غايت محزون القلب اولوب هر راست كلديكنه سؤال ايدوب درمان ارادى	*Ziyadésilé mâl ferawana malik idi lakin dunyayé evladi ghelmadiyinden ghayet mahzoun ul-kâlb oloup hér rasst gheldiyiné sual edip derman ârardï*	He possessed exceeding great wealth, but no child of his having come into the world he was very sad at heart, and asked *every one whom he met* for a remedy
اصلەجق ادم صودە بوغلمز	*Asïlajak âdâm souda boghoulmaz*	A man *who is to be hanged* is not drowned.

589. Not only are the relative pronoun and the verb expressed by a Turkish participle, but sometimes such prepositions and adverbs as "with," "in," "at," "when," and "where," as well. Example :—

تحصيل علم ايتديكمز مكتب	*Tahsïl-ï-ilm etdiyimiz mekteb*	The school *in which we acquire* knowledge (or acquired knowledge)
كچەجكى شهر	*Ghechéjéyi shehir*	The town *through which he will pass*
بر كيجه معهود طاوسك اولديغى باغچەيه كاوب كمند ايله باغچەنك ايچنه كيروب طاوسى چيقاردىلر	*Bir ghejé mahoud tawoussoun oldoughou bâgchéyé ghelip kémend ilé bâgchénin ichiné ghirip tawoussou chïkârdïlar*	One night, coming to the garden *where* (in which) the famous peacock was, and entering the garden with a slip-knot, they took him out
مقدما سويلديكك زماندە زيادەسيله تلاشم اولمغله بر خوشجه دكليەمدم ايدى لطف ايدوب بر دخى ل ايله كلديكى كون	*Moukâdemma suwéylédiyin zemandé ziyadésilé telashim olmaghlé bir khoshjé dinléyémadim idi loutf edip bir daha nâkléilé Gheldiyi ghiun*	At the time *when you told* me before, being greatly alarmed, I could not listen properly. Have the kindness to relate it again The day *on which* he *came*
بابك سويلديكى او يقلدى	*Bâbâñ suwéylédiyï ev yïkïldï*	The house *which thy father spoke of* has been pulled down.

EXERCISE XXXV.

The news which came to-day is very important (مهم *muhim*). Do you know the name of the town where (in which) he lives? I have forgotten it. Do you remember (در خاطر ایتمك *dér khâtĭr etmek*) the name of the town where he was (طوغمق *doghmak*) born? Where is the knife with which I cut the meat (ات *et*)? It is on the table. Give it to me. I put it in the cupboard (دولاب *dolâb*) where the meat is. What is the name of the garden you were walking (گزمك *ghézmek*) in yesterday? Who is the man you met there (راست گلمك *râast ghelmek*)? Have the grapes which you ordered (اصمارلمق *ĭssmarlamak*) arrived? They came this morning at eight o'clock. Have you found the book you want? The iron-clads (زرهلو گمی *zirhli ghémi*) which were built (انشا اولنمق *insha olounmak*) for the Turkish Government have not left England. They will come to Constantinople in (صكره* *sora*) a few months. The guns (طوب *top*) which came from Prussia (پروسیا *Proussia*) are very good, but they are very dear. Take away (قالدرمق *kâldĭrmak*) the things which are on the table. Certainly, Sir (باش اوستنه *bâsh ousstuné*). Bring the coffee (قهوه *kahwé*) which I bought (المق *almak*) this morning. Which are the towns that we shall pass through? I will show you on the map (خریطه *kharita* [*harta*]). Thank you (تشكر ایتمك *téshekkiur etmek*). Have you seen the Khan in Constantinople where the Persian (عجمی *ajemi*) merchants live? I went there last year (گچن سنه *ghechen sené*).

THE VERB.

The Position of the Verb in a Sentence.

590. The verb must always be placed at the end of the sentence. Example:—

دیار یمنده بر بازرگان	*Diyar-i-yémendé bir*	There *was* a merchant
وار ایدی اسمنه جوهر	*bâzirghian var idi issminé*	in the country of Yemen.
شناس دیرلردی دار	*Jevhér-Shinass dérlérdi*	They *called* him Jevhér-
دنیاده بر قزندن غیری	*dar-i-dunyadé bir kĭzĭn-*	Shinass. He *had* no one
کمسه‌سی یوق ایدی بر	*dan ghaïri kimséssi yogh*	in the world except one
کون جوهر شناس صحراده	*oudou bir ghiun Jevhér-*	daughter of his. One day
گزر کن ناگاه برادم باشی	*-Shinass sahrada ghézér*	while walking in the wil-

* See note page 210.

کوردی الینه الوب باقدی	*iken na-ghiak bir âddm bâshî ghieurdu eliné âlîp bâkdî*	derness, he suddenly *saw* a man's head, and, taking it up in his hand, he *looked* at it
بر قاچ کون صبر ایدهلم	*Bir kach ghiun sâbr edélim*	Let us have patience for a few days
خدمدن بری شاهزادهیه بو قز هند پادشاهلرندن فلان پادشاهك قزیدر دیدی شاهزاده اولساعت* دونوب باباسنه نقل ایلدی اکر پادشاهه خبر کوندروب قزینی بکا الیرمزسك کندی کندیمی هلاك ایدرم دیدی	*Khademden biri shahzadéyé bou kîz hind padishahlerinden filân padishahin kîzî dîr dédi shahzadé ol saat deunup bâbâsîna nâkl éilédi éyer padishaha khâber ghieunderip kîzînî bâna âlîvér-mazsin kendi kendimi helak ederim dédi*	One of the servants *said* to the prince: "This girl is the daughter of king So-and-so, one of the kings of India." The prince immediately returned and *told* his father, and *said:* "If you do not send word to the king and obtain his daughter for me I *will destroy* myself"
اول غلام اول طفل بیکناهی بوغازلیوب قانینی مرحومهنك جامهسنه بولشدردی و قانلی بچاغی مرحومهنك یاصدیغی التنه قودی	*Ol ghoulam ol tifl bighiunahi boghâzlayîp kânînî Merhouménin jaméssiné boulashdirdi vé kânlî bîchâghî Merhouménin yassdîghî âltîné kodou*	That slave boy cut the throat of the innocent child and *smeared* Merhoumé's clothes with the blood, and *put* the bloody knife under Merhoumé's pillow
بیروت واپوری یازیجیسی فلان ایله بر قطعه مکتوبکزی الدم و پك فرحلندم و کوندردککز شام فستغی وصول بولدی و پك خوشلندم افندم برادره بر کوفه قاون یازیجی مرسوم ایله ارسال ایتدم قبول ایدرك خبرینی بزه اشعار بیورهسز افندم	*Béirout vaporou yazîjîssî filân ilé bir kîta mektoubounouzou âldîm vé pek férahlendem vé ghieundérdiyiniz sham fîsstîghî vusoul bouldou vé pek khoshlandam, effendin, beradérim bir kiufé kawoun yazîjî mersoum ilé irsal etdim kâboul edérek khâbberini bizé ishiar bouyourasiz effendim*	I *have received* a letter of yours by So-and-so, the clerk of the Beyrout steamer, and I was much delighted; and the Syrian pistachio nuts *have arrived* which you sent, and I was much pleased. I *have sent* you, my (dear) brother, a basket of melons by the aforementioned clerk. Please *condescend to accept* them and to send me word about them.

* Sometimes written thus instead of اول ساعت.

The Agreement of the Verb with the Nominative.

1. In general the verb must agree with its nominative in number and , but sometimes when the nominative is in the third person plural rb is put in the third person singular. Example:—

پس دهقان اویا کبی قوینندہ بولهمیوب بلدیکه المشدر	*Pess dihkan ouyandighi ghibi koïnïnda jevhéri boulamayïp bildi ki séyyahler álmïshdïr*	Then the peasant, as soon as he woke, not being able to find the jewel in his breast pocket knew that the *travellers* had *taken* it
اول کلعذار دخی سیر کلزار ایدوب جاریهلر ایله وارو درخت سایهدارك قرار ایلدی اطراف ایدر کن مبارك بر کله راست سرو سرکشی کبی چکوب جملهدن و بهجت حسنله اولمش	*Ol ghiulizar dakhï arzouyi séir-i-ghiulzar edip bir kach jariyéler ilé varip bir dirakht-i-sayédarin áltïnda kárar éilédi. Etrafé názar edér iken mubarek ghieuzléri bir ghiulé rásst gheldi ki serv-i-sérkeshi ghibi básh chekip jumléden mumtaz vé behjet hussnlé sér efraz olmoush*	That rosy-cheeked (damsel) also wishing to walk in the rose-garden came with a few of her slave-women and sat down under a shady tree. Whilst looking around her sacred *eyes fell* on a rose, which holding its head like a proud cypress tree was distinguished above all, and gloried in its beauty
کذبلری ظاهر یوزلری قره اولدی	*Kezbleri zahir oloup yuzleri kára oldou*	Their lies becoming manifest, their *faces became* black*
چوجقلر درسی اوقوسون	*Chojouklar dersslerini okousoun*	Let the *children read* their lesson
دوستلرمز کلمیه-	*Dosstlérimiz ghelméyéjek.*	Our *friends will not come.*

2. If the nominative, however, in the third person plural, is understood, rb must be in the third person plural, as otherwise the sense would clear. Example:—

اول پادشاهك بر و دانا وزیری وار ادینه کامبین دیرلر	*Ol padishahin bir ákïl ou dana véziri var idi adiné Kiambin dérlerdi*	That king had a sensible and wise vizier. *They called* him Kiambin

* A Turkish idiomatic way of saying that they were disgraced.

زمان اولده بر شخص نصف الليلده خانه‌سندن طشره چيقوب كيجه ايله شهرك ايچنده كزردى ناكاه بر كيجه احباسندن بريسى قارشوسنه كلوب اشنالق ايتمزدن مقدم سنى خانه‌كدن قوغديلرمى دويله بيوقت كيجه ايچنده ديوانه كبى يالكز چارشو و بازارده كزرسن ديو طعن و تشنيع ايتمكه باشلادى	*Zeman - i - evveldé bir shakhss nissf - ul - léildé khanésinden tâshra chîkîp ghejé ilé shehirin ichindé ghézérdi na-ghiah bir ghejé ahibbasinden birissi karshîsina ghelipashinalik etmazden moukâddem seni khanénden koghdoularmi beuilé biwakît ghejé ichindé diwané ghibi yaliniz charshî vé bazardé ghézersin déyou tan u teshni etméyé bâshladî?*	In olden times an individual used to leave his home at midnight and walk about the city by night. Suddenly one night one of his friends met him, and before saluting him began blaming and reproaching him, saying: "*Have they turned thee out* of thy house (that) thou walkest about alone at an untimely hour by night like a madman in the streets and markets?"

A Verb with several Nominatives.

593. If a verb has several nominatives, which are all expressed and are all in the third person, the verb may be in the third person singular, even if one or more of the nominatives be in the plural. Example:—

بابالك و اناك ازميره كتدى	*Bâbân vé anan Ezmiré ghitdi*	Thy father and mother *have gone* to Smyrna
كوناكون تحف و هدايالر كلوب طاغلر كبى يغلدى	*Ghiunaghiun tuhéf u hedayalér ghelip dâghlar ghibi yîghîldî*	All kinds of *presents* and *gifts* came and *were heaped up* like mountains
اول جزيره‌نك ميشه‌لكنده بر عظيم ارسلان توطن ايدوب اول حواليندك سباع و بهايمى كندويه رام اولمشيدى	*Ol jézirénin méishéliyindé bir âzîm arsslan téwattun edip ol hawalinin sebba vu bahaïmi kendouyé ram olmoush oudou*	A large lion had taken up his abode in an oak forest of that island and the *wild animals* and *beasts of prey* of that neighbourhood *had become* obedient to him.

594. When a verb has several nominatives, one in the second and others in the third person, singular and plural, the verb must be in the second person plural.

سن و دوستك و اوشاغك اوچكز سويلدكز	*Sen vé dosstoun vé oushâghîn uchunuz suwéylédiniz*	Thou and thy *friend* and thy *servant*, all three of you, *said* it.

595. If a verb have several nominatives and one of them be in the first person, singular or plural, the verb must be in the first person plural. Example :—

بن و قرنداشم پك سوندك	*Ben vé karndashim pek sevindik*	I and my brother were very glad.

The Use of the Auxiliary Verb.

596. An auxiliary Turkish verb applying to two or more Arabic or Persian words is not repeated. Example :—

پیام عافیت و صحتلری ثناکارلرینی فرحان بیورملری تمناسنده شقه تحریر و تسییر قلندی	*Péyam-i-afiyet u-sĭhat-leri senakiarlerini férhan bouyourmalari témenna-sindé shoukka tahrir u tessyir kĭlĭndĭ*	The (this) letter *was written* and *sent* to request you to gladden your humble servant with tidings of your health and freedom from sickness
ارسال بیوردقاری ایکی کوفه قاون هدیه‌کز وصول بوله‌رق پك ممنون محظوظ اولدم	*Irsal bouyourdouklarĭ iki kiuffé kawoun hédi-yéniz vusoul boularak pek memnoun-ou-mahzouz oldoum*	Your present of two baskets of melons arriving, I *was* very *pleased* and *delighted*
پس مختار اول مزارك یاننه کلوب مرور و عبور ایدن مسلمین مسلماتدن دیلنوردی	*PessMukhtar olmezarin yaniné ghelip murour-ou--oubour eden Musslimin vé musslimatden dilenirdi*	Then Mukhtar came near that burying-ground and begged from the male and female Muslims who *passed*
ایتدیکی ایشه توبه استغفار ایتدی	*Etdiyi ishé teubé vu isstighfar etdi*	He *repented* of the act he had done and *asked pardon* (of God)
زبان ترکی‌یی اوقومقده ایلرو کیتدیکمدن حظ افتخار ایتملری مأمولند	*Zebân-i-turkiyi okou-makda iléri ghitdiyimden hâz ou iftikhar etmaleri mémoulĭnda*	In the hope that you *will be glad* and *proud* of my having progressed in the study of the Turkish language
لایق دکل درکه جمیع عمریکی عورتکله کچوره‌سن باری کوندز کار و کسب ایله	*Layĭk déyil dir ki jémi eumrunu avretinlé ghechi-résin bari ghiunduz kiar--ou-kessb éilé*	It is not proper that thou shouldst pass all thy life with thy wife. At any rate, in the day *work* and *earn*

شاه بهواجك انسانيتنه و لطف و مروتنه تحسين و افرين ايدرم	*Shah Behvajin insaniyetiné vé loutf ou muruvetiné tahsin ou aferin ederim*	I *admire and applaud* Shah Behvaj's kindness and his goodness and graciousness
تقصيراتنه باقميوب هم بورجن ادا و هم زيادەسيله احسان ايتدى*	*Tāksīratina bākmayīp hem borjounou éda vé hem ziyadésilé ihsan etdi*	Not considering his defects, he both *paid* his debt and *made* him very many *presents*
عازمك صحبتندن فارغ اولميوب دائما لطيفه و صحبت و انعام بغايت ايدر ايدى	*Azimin suhbetinden farigh olmayip da'ima latifé vé suhbet vé inam bé ghayet edér idi*	He did not give up the society of Azim and always *joked* and *associated* with him and *bestowed* many favours on him.

The Omission of در *dir*.

597. In talking the verb در *dir* (is) is very often left out. Example:—

كيفى يرندە	*Kéifi yérindé*	He (is) in good health
هوا سيجاق	*Hawa sījāk*	The weather (is) hot
روزكار يوق	*Rouzghiar yok*	There (is) no wind
اقندى وار مى	*Akĭndĭ var mi?*	(Is) there any current?
بو كون جمعه	*Bou ghiun juma*	To-day (is) Friday
كيفك ايو مى	*Kéifin éi mi?*	(Is) thy health good?
كوپريدنمى كچەلم يوخسه قايقله قارشويه كچەلم	*Kieuprudenmi ghechélim yokhsa kāīghla karshīya ghechélim?*	Shall we pass over the bridge or go over in a boat?
كوپرى دها ايو قايق تهلكەلو در	*Kieupru daha éi kāīk téhlikéli dir*	The bridge (is) best. A boat (is) dangerous.

598. But when repeating the words of another person در must not be omitted, unless the sentence quoted be interrogative.

The Verb of Facility.

599. By adding the verb ويرمك *vérmek* to the root of any verb another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is termed the verb of facility. If the root of the original

* Sometimes written thus in old books instead of بورجنى.

verb end in a consonant it takes a vowel ى after it, and if it end in a vowel the syllable يى must be added to it. Thus we have ياپيويرمك *yapivérmek* (to make or do with ease), سويله‌يويرمك *suwéyléyivérmek* (merely to say, just to say), باقيويرمك *bakivérmek* (just to look), يوروييويرمك *yuruyuvérmek* (just to walk), كليويرمك *ghelivérmek* (to come quickly), بوليويرمك *boulouvérmek* (to find quickly). Example:—

باقيويير	*Bâkïvér*	Just look
سن ترك ديار ايدرسن بن سنى يالكز قيوويرمم البته بندخى بيله كتملويم	*Sen terk-i-diyar edérsin* *ben seni yalïnïz koyouvérmam elbetté ben dakhï bilé ghitméliyim*	If you leave the country I shall not just let you go alone. Of course, I also must even go too
بن سنك كندى قولكم قزيم دخى جاريه‌كدر همان نه كونه مراد شريفكز اولورسه نكاح ايديويرك	*Ben senin kendi koulounoum kïzïm dakhï jariyén dir heman né ghiuné mourad-i-sherifiniz oloursa nikiah edivérin*	I am thy own servant, my daughter also is thy slave. Just marry her this minute, in any way thou pleaseth.

The Position of an Emphasized Word.

600. The word which one wishes to give prominence to is put as near the verb as possible. Example:—

دون پادشاه عزيمت ايتدى	*Dun padishah azimet etdi*	The king started yesterday
پادشاه دون عزيمت ايتدى	*Padishah dun azimet etdi*	The king started *yesterday*
دون كاتب مكتوبى يازدى	*Dun kiatib mektoubou yazdï*	Yesterday the clerk wrote the *letter*
مكتوبى كاتب دون يازدى	*Mektoubou kiatib dun yazdï*	The clerk wrote the letter *yesterday.*

The Conditional* Mood.

601. After the words هر نقدر *hér nékâdar* (although), هر نه *hér né* (whatever), هر قنغى *hér kânghï* (whichever), نه زمان *né zemân* and نه وقت *né wâkït* (when), هر نه زمان *hér né zemân* and هر نه وقت *hér né wâkït* (whenever), اكر *éyér* (if), اكرچه *éyérchi* and كرچه *yérchi* (although), فرضا *faraza*

* The conditional corresponds to what is called in European grammars the subjunctive.

and طوتەلم كه *tutalim ki* (supposing that), and كيم *kim* and نه *né* (not used interrogatively) the verb is put in the conditional. قنغى *kânghĭ* (which) when followed by the pronominal affixes مز, كز, س, and not used in an interrogative sentence, also requires the verb which follows it to be in the conditional. Example :—

* قنغيسى كلورسەدە كلسون	*Kânghĭssĭ ghelirsé ghelsin*	*Whichever* of them *may come*, let him come
وزير عاصم موكللرە تنبيه ايتمش ايديكه كلفشان نه سويلرسه و نه كونه حركت ايدرسه بكا افادە ايدك و وزيرك دخى نقدر شىء معلومى اولورسه پادشاهه افادە ايتمك مرادى ايدى	*Vézir Asim muvékkéleré tenbih etmish idiki Ghiulfishan né suvéylérse vé né ghiuné héréket edérsé bâna ifadé eden vé vézirin dakhĭ nékâdar shéi maloumou oloursa padishaha ifadé etmek mouradi idi*	Vizier Asim had directed the agents (saying) "Let me know *what* Ghiulfishan says and *how* he behaves;" and it was also the vizier's intention to communicate to the king *whatever* things came to his knowledge
هر كيم قوپارسه بندن نه مقصودى وار ايسه حاصل ايدرم	*Hér kim koparĭrsa benden né maksoudou var issé hâssĭl ederim*	*Whoever plucks it* (the flower) *whatever* he *may desire* of me I will grant it
اول شيخ كامل انلرە مرحمت ايدوب و بر وافر مراقبەدنصكرە قويينندن درت دانه مهر چيقاردى و بو مهرلردن هر بريكز بر دانەسنى باشكزە ديككز هر نه محلدە باشكزدن دوشرايسه اول موضعى قازەسز هر كسك مهرى دوشديكى يردە نصيبى موجود در و اكر بريكزك نصيبنه كندو رضالريكز ايله ايكيكز ياخود ديكريكز اشتراكيله قناعت ايدرسكز اول	*Ol shéikh-i-kiamil onlara merhamet edip vé bir wafir murakebéden sora koïninden deurt tané muhur chĭkardĭ vé bou muhurlerden hér biriniz bir tanéssini bâshĭnĭza dikiniz hér né mahaldé bâshĭnĭzdan dushurissé ol mevzĭĭ kâzésĭz hér kessin muhuru dushduyu yérdé nâssĭbĭ mevjoud dour vé éyér birinizin nâssĭbĭna kendou rizaleriniz ilé ikiniz yakhod dighéri-*	That good sheikh having pity on them after long meditation took out four seals from his breast and said: "Each of you take one of these seals and set it on your head. *In whatever* place it *falls* from your head, dig up that place: in the place where each one's seal falls, his lot (fate) is there. And, *if* two of you or others of you, by your own free will in common are satisfied with what

* These pronouns which govern the conditional of the verb generally take دە *dé* (also) after the verb.

دخی جائز در
برمز کندیمزه
نصیبمزی استرز
هر کسه مخصوص
قندہ دوشرسه اول
قازمق کرك در

niz ishtirak ilé kánaét edérsiniz ol dakkĭ ja'iz dir vé éyér hér birimiz kendimizé makhsouss nás-sĭbĭmĭzĭ issteriz dérséniz hér kessé makhsouss mu-hur hér kandé dushursé ol mahali kázmak gherek dir dédi

falls to the lot of one of you, there is no objection. And if you all say each one of us wants specially what falls to each of us, you must dig up the place *wherever* each one's special seal falls"

اما ایرتسی کون
ضایع اولدیغی پاد
معلومی اولدیغی
ارانمسی ایچون ام
و هر کیم طاوسی
یاخود حیات و م
خبر ویرسه بیك
مژدکانه ویررم د
ایلدی

Ama irtéssi ghiun tawoussoun zayĭ oldou-ghou padishahin malou-mou oldoughou ghibi áranmassi ichin emr éilédi vé hér kim tawous-sou boulsu yakhod hayat vé mématinden kháber versé bin altĭn muzhdé-ghiané vérerim déyou vad éĭlédi

But the following day, as soon as it came to the knowledge of the king that the peacock was lost, he gave orders for its being looked for, and made a promise, saying: "*Who-ever* shall find the peacock, or give information respect-ing its being alive or dead, I will give (him) a thousand gold pieces" as the bearer of good tidings

اکر اذن شریفکز

Éyér izn-i-sherifiniz oloursa

If you *give* your (noble) permission

اکر انلرك
همتی اولمسیدی
هلاك اولمسی ا
ایدی

Éyér anlerin saĭ vu himmeti olmasaydi akibet tamainden helak olmassi emr mukarrér idi

If they had not *striven* and *used their influence* for him, his destruction would have been certain, owing to his avarice

قسمت ازلیه
ایسه اکا راضی ایم

Kissmet-i-ézeliyé hér né issé ana rázĭ yim

Eternal fate—*whatever* it may be—I am satisfied with it

اکر سن کندی ک
بکا مرحمت اید
نه لایق کوررسك
راضیم فرضا بنی بو-
ازاد ایلیوب صالی

Éyér sen kendi kere-minden bána merhamet edip hér né layĭk gheurur-sén ana rázĭyim faraza béni bou habssden azad

If thou *hast pity* on me, I shall be satisfied with *anything* you *think* proper. *Supposing* (for instance) you *liberate* me from this prison,

بن دخی واروب همجنسم و اقرانم ایله بستانلرده گزوب ینه سنك خدمتکه گلسم جهان جهان ممنون و خندان اولوردم	*éiléyip sdlï vérsén ben dakhï varip hemjinssim vé dkranim ilé bosstanlerdé ghézip yiné senin hizmetiné ghelsém jihan jihan memnoun ou khanédan olourdoum*	and I go and roam in the gardens with my fellows and companions, and then *come* back into thy service, I should be extremely obliged and delighted
و نقدر اسراف و اتلاف دخی اولورسه ینه مالنه هیچ نقصان گلمز	*Vé né kádar issraf u itilaf dakhï oloursa yiné málina hich noksan ghelmaz*	*And however much* extravagance and waste there may be, yet there is never any deficiency in his wealth
هر کیم یقین گلورسه اگر بو قز بکا نصیب اولورسه کندیمی بتخانه‌نك . ایچنده قربان ایده‌یم	*Hér kim yakïn ghelirsé Éyér bou kïz bána nássïb oloursa kendimi poutkhanénin ichindé kourbán edéyim*	*Whoever* comes near *If* this girl *fall* to my lot, I will sacrifice myself in the temple
بو حادثه بندن صادر اولمامش . . . . هر نقدر سزلر بندن صادر اولدی صاندیکز ایسه	*Bou hadissé benden sádïr olmamoush. . . . . her né kádar sizler benden sádïr oldou sandiniz issé*	This calamity did not emanate from me . . . . . *although* you *imagined* it did emanate from me
هر نه وقت طلب بیورلورایسه حضورکده حاضر ایز شمدی اذنکز ایله گتمك استرز	*Hér né wákït taleb bouyouroulouroussa huzourounda házïr ïz shindi izniniz ilé ghitmek issteriz*	*Whenever* it is required, we shall be ready in your presence. Now, with your permission, we wish to go.

The Optative.

602. Words which express a wish, such as کاشکی کاشکه *kiashki* (*keshki*) (would that), الله ویرسون *állâh versin*, الله ویرسونکه *állâh versinki*, and الله ویره *állâh veré* (God grant that), الله ویریدی *állâh veréydi* (would to God that), require the verb which follows to be in the optative. The expression تا که *ta ki* (in order that) also takes the optative after it. Example:—

بن محبوبمی تجربه ایتمزدن مقدم سن بکا	*Ben mahbouboumou tejribé etmezden moukáddem*	Before I put my l to the test, explain (it)

بیان ایله تاکه	*sen bâna béyan éilé taki*	*in order* that I may try
انی تجربه ایدهیم	*ben dakhî onou tejribé édéyim*	him
کاشکی بوندهٔ	*Keshki bundé olmoush*	Would that he had been
اولهایدی	*olaydi!*	here!
کور تاکه جانکی	*Ghiur taki jânînî khalass edésin*	See (take care) that thou
ایدهسن		savest thy life
قفسده بر چفت	*Kéfessdé bir chift*	There were a couple of
وار ایدی دیشی	*koumrou var idi dishi*	doves in a cage. The female
ارککنه دیدی کاشکی	*koumrou erkéyiné dédi ki*	dove said to her mate: "*Oh*
دخی المده صندل	*keshki benîm dakhî elimdé*	*that I also had* sandal wood
وگلاب اولیدی	*sândâl vé ghiulâb olaydi*	and rose water: I would rub
ایاغنه یوز سورر و	*senin ayaghiné yuz surér*	my face against your foot
دکردم	*vé deukérdim*	and pour them out."

13. A word which expresses a wish, an order, a request, an intention, or astonishment, followed by "that" expressed or understood, ally requires the verb which follows and depends on it to be in the ve. Example:—

سکا نصیحتم بو	*Sana nâssîhatim bou dour*	My advice to thee is that
شمدیلك مرادهٔ	*ki shindilik muradé na'il*	thou shouldst now attain thy
اولوب ذوق وصفا ایله	*oloup zevk u sâfa edésin*	wish and enjoy thyself.
استمم که طورا	*Isstémem ki dourasîn*	I do *not wish you to stop.*
شمدیکی حالده	*shindiki haldé bouyouroun*	Go now, and by-and-by
بعدهٔ بر وقت و	*badéhou bir wâkît vasîdé*	when we have plenty of
سویلرم	*suwéylerim*	time I will tell you
اویله جزم ایتدم	*Euilé jezm etdim ki bou*	I have *resolved that I*
شهردن قالقوب	*shehirden kâlkip akhîr*	will leave this city and *go*
ولایته کیدهایم	*vilayeté ghidéyim*	to another country
سزلردن رجا ایدرم	*Sizlerden rija ederim*	He said: "I *beg* of you
معرفتلریکزی	*ki marifetlerinizi izhar*	to show your skill and *let*
ایدوب قزم زهرهٔ نك	*edip kîzîm Zuhrénin kan-*	*me know* where my daugh-
ایدوکزن* بکا اعلام	*dé eduyunu bâna ilam*	ter Zuhré is"
دیدی	*edésiz dédi*	
چاوش صحت خبرینی†	*Chaoush sîhat khâbe-*	The sergeant getting

* Sometimes thus written instead of ایدوکنی.

† Sometimes thus written instead of خبرینی.

الوب مراد ایتدیکه کیرو دونه

rini álíp murad etdi ki ghéri deuné

news of the truth *intended to turn* back

ایتدی بلکه بو مقامده ارسلان اولمیه فرضا ارسلانك اولدیغی صورتده دخی لطف حق ایله کتدیکی یرده بر حادثه یه اوغرامش اوله بلکه کلمیه و کلدیکی صورتده دخی بر حیله ایله النده خلاص اولمق ممکن در

Éitdi belki bou mekámdé arsslan olmaya faraza arsslanin oldoughou souretdé dakhí loutf-i-hák ilé ghitdiyi yérdé bir hadissévé oghramish ola belki ghelméyé vé gheldiyi souretdé dakhí bir hilé ilé elinden khalass olmak mumkín dir

He said: "*Perhaps* there *may* be no lion in the place, and also supposing there be, by the favour of God, he *may have met* with an accident where he has gone. *Perhaps* he *may not come*, and, in case he does come, it is possible to escape from him by some *ruse*"

The Optative used for the Imperative.

604. The optative is often used instead of the imperative, and the imperative for the optative also. Example:—

بو کون اشتدم که وجودکزه صمه خسته‌لغی عارض اولمش الله بلور که کندو وجودمده اولمش قدر کدر ایتدم همان جناب الله وجودکزه عافیت احسان بیورسون آمین افندم ساعتده ایکی دانه یمك ایچون اون ایکی دانه حب کوندردم وجودکزده صیجاقلق اولمدیغی وقتده بیه‌سکز افندم

Bou ghiun ishitdim ki vujoudounouza sítma khásstalíghí ariz olmoush álláh bilir ki kendi vujoudoumda olmoush kádar kédér etdim heman jenab álláh vujoudounouza afiyet ihsan bouyoursoun Amin Effendim saatdé iki tané yémek ichin on iki tané hap ghieunderdim vujoudounouzda sijáklík olmadoughou wákítda yéyésiniz effendim

I have heard to-day that you have been attacked by fever. God knows that I am as sorry as if I were attacked. God grant you health Sir. I have sent you twelve pills, two be taken every hour. *Take* (*eat*) them when there is no heat in the body

واپور تذکره‌سنی دخی لفا کوندردم واپور مغازه‌سندن آلوب خانه‌کزده حفظ ایده‌سز

Vapor tezkerésini dakhí lefan ghieunderdim vapor maghazasindan álip khanénizdé hifz edésiz

I have also sent the ticket for the steamer, enclosed. Get it from the office of the steamer and *keep* it in your house

بو قولکزی صاغلق خبرکز ایله مسرور بیورهسز	*Bou koulounouzou saghlïk khâbrïniz ilé messrour bouyourasïz*	*Make* your servant (me) delighted by tidings of your health
بر کوفه قاون ارسال ایتدم قبول ایدهرك خبرینی بزلره اشعار بیورهسز	*Bir kiufé kawoun irsal etdim kâboul edérek khâberini bizleré ishiar bouyourasïz*	I have sent (you) a basket of melons. Please accept them, and *let me hear* about them
شقهمزك وصولنده هر حالده اوچ سپد افیون الوب طرفمزه ارسال ایدهسز و اهمال ایتمیهسز زیرا بو طرفده فلان اغا ایله قونطوراتو ایتدم	*Shoukkamizin* vusoulounda hér haldé uch séped afyon âlip tarafimizé irsal edésiz vé ihmal etméyésiz zira bou tarafdé filân âghâ ilé kontrato etdim*	On the arrival of my note, send me three baskets of opium, without fail, and do not neglect (it), for I have made a contract with Mr. So-and-so
† غروش ۵ . . . یالکز بشبیك غروش	*Ghrousb* 5,000 *Yalïnïz besh bin ghroush*	Piastres 5,000 Only five thousand piastres
استانبولده شریکمز فلان اغا	*Istanbolda sherikimiz filân âghâ*	Mr. So-and-so, our partner in Constantinople
اشبو پولیچهمزی کوردیککزده قبول ایدرك ناطق اولدیغی یالکز بشبیك غروشی بش کون وعدهسی دخولنده فلان کمسنهیه بلا اذاعطا ایدرك پولیچهمزی خلاص ایدهسز	*Ishbou polichamizi ghieurduyunuzdé kâboul edérek nâtïk oldoughou yalïnïz besh bin ghroushou besh ghiun vadéssi dukhoulinda filân kimessnéyé bila ‡éza ita edérek polichamizi khalass edésiz*	On your seeing this bill of exchange of mine, accept it, and on its becoming due, after the term of five days, pay the five thousand piastres it speaks of to Mr. So-and-so, without giving any trouble,‡ and *save* (honour) my bill.

* The Turks often say "our" when they mean "my."

† The above is a copy of a Turkish bill of exchange.

‡ The word اذا *éza* literally means "molestation," but here it is used to signify that the writer wishes his partner to pay without giving the person to whom the bill is payable any trouble or bother.

The Optative Used for the Conditional.

605. The optative is very often used instead of the conditional and t conditional instead of the optative.

هر نه وقت بر کمسه جد و جهد ایله بزم دامنمزی طوته بز انك تقیدنی ضایع ایتمیوب بهر حال انی مقصودنه ایرشدیریرز

Hér né wâkît bir kimsé jed-u-jehd ilé bizim damenimizi touta biz onoun tékayudunu zayî etméyip béhér hal onou maksoudouna erishdirirz

Whenever any one str uonaly strives to take h of our garment, we let his care be in without fail cause h attain his wishes

بو مرضدن بکا خلاص یوق در اکر خلاص اولیدم سکا انواع احسان ایدردم لکن وفاتمدن صکره وارث سلطنتم اولان کمسنه سنی البته قتل ایتمسی امر مقرر در

Bou marazden bana khalass yok dour éyér khalass olaydim sana envaî ihsan edérdim lakin vefatimden sora variss-i-sáltanátim olán kimessné seni elbetté kátl etmassi emr mukarrér dir

There is no saving from this illness. *If* I *saved* I would bestow kinds of things on but after my death quite certain, of that the person who to my authority will you

بو حادثه بندن صادر اولمامش در اکر بندن صادر اولیدی اقرار ایدوب بو بیتله اعتذار ایدردم

Bou hadissé benden sádîr olmamîsh dîr éyér benden sádîr olaydi ikrar edip bou béitlé itizar edérdim

This accide did emanate from . *I had emanated* fr would have c d and excused the verse—

کامجوی دخی ریا طریقنه کتمهش اولیدی بو بلایه کرفتار اولمزدی

Kiamjouî dakhî riya tarikiné ghitmamish olaydi bou belayé ghiriftar olmazdi

If Kiamjoui *had* into the path of poc he would not e t this calamity.

کرك *gherek.*

606. کرك در *gherek dir* (it is necessary), which corresponds to French expression *il faut*, requires the verb to which it refers to be in conditional or optative.

بندخی اولسم کرك در

Ben dakhî eulsém gherek dir

I also *must* die

اوغلم بر کیجه خانه‌ذك

Oghloum bir ghejé

One night my son

ایچندن غایب اولدی بو قدر زماندر ارادم اصلا نام و نشانني بولمدم شمدی دخی طشرویه ارامغه کتسم کرك در	*khanénin ichinden kai'b* oldou bou kádar zemándir áradīm ássla nam u nishánīnī boulmadoum shindi dakhī . táshraya áramagha ghitsém gherek dir*	appeared from the house. I have been looking for him for a long time, but have never found any trace of him. I *must* now *go* and seek him also in the provinces.

The Past and Present Optative when used.

607. If a verb depend on another verb which requires the optative after it, if the first verb be in the present or future tense, the second must be in the present of the optative, and if the first verb be in the past tense, the second must be in the past optative. Example:—

استرم که یاپه‌سن†	*Issterim ki yapésin*	I *wish* thee *to do it*
استدم که یاپه‌ایدی	*Isstédim ki yapéydi*	I *wished* that he *should do it* (or, I wished him to do it).

The Optative used Interrogatively.

608. The optative is sometimes used interrogatively instead of the future indicative. Example:—

یازه‌یم ‡	*Yazéyim?*	Shall I write?
چارشویه کیده‌لمی	*Charshīya ghidélimmi?*	Shall we go to the market?
اما یارین بهزاده نه جواب ویره‌یم	*Ama yarīn Behzadé né jawáb véréyim?*	But what answer shall I give to Behzad to-morrow?
بن نه دیه‌یم	*Ben né déyéyim?*	What shall I say?
نیجه صبر ایده‌یم	*Nijé sábr edéyim?*	How shall I have patience?
معقول اولان ینه اول طفلی تجربه ایتمکدر اما	*Makoul olán yiné ol tifli tejribé etmek dir ama*	What is advisable, however, is to test that child;

* Written *gha'ib*, but usually pronounced *kai'b* by the Turks.

† Such sentences as these do occur in Turkish, but it is more elegant to use the declinable participles instead of که, &c.

‡ Of course such sentences as these are elliptical, and really means, "Do you wish *that* I may *write?*" "Do you wish that we may go?" &c.

نه وجهله تجربه ایدهلم	*né véjhlé tejribé edélim?*	but in what way shall we test him?

The use of the word دیو *déyou* or *déyé*.

609. When one verb follows another on which it depends and with which it is connected by "that" expressed or understood, the use of the relative pronoun كه *ki* between them is frequently avoided by employing the word دیو *déyou* (saying). Very often, also, the infinitive of the verb in English is rendered by introducing this word.

قاضی بهزادك بورننی کسیکز دیو حکم ایتدی	*Kâzî Behzadin bourounnounou kessiniz déyou hukm etdi*	The Kazi decreed that they should cut off Behzad's nose (literally, the Kazi gave judgment, saying: "Cut off Behzad's nose")
مدت عمرمده بویله سرکش عورت گورمدم دیو سویلدی	*Muddet - i - eumrumdé beuilé serkesh avret ghieurmadim déyou suwéylédi*	She *told* (*him*) *that* she* *had* never in all her life *seen* such a haughty woman
فرعی دخی خواجه منصورك یقاسنه یاپشوب سن بنم خانهمده نه کزرسن و نه ایشك وار در دیوب بربر ایله عظیم مجادله ایتدیلر	*Feri dakhî Khoja Mansouroun yakasina yapîshîp sen benim khanémdé né ghézérsen vé né ishin var déyip bir bir ilé âzîm mujadelé etdilér*	Feri also collared Khoja Mansour, and *asked him why he was walking* about his house, and what l ness he had there? i a great quarrel arose l w them
هر بریکز خاتونمدر دیو دعوا ایدرسکز	*Hér biriniz khâtounoum dour déyou dawa edérsiniz*	Each of you maintains that she is your wife
کرم ایله بزی خدمتکه قبول ایله دیو نیاز ایتملریله فرخ بخت باباسنك امکدارلرندن ظن ایدوب قبول ایلدی	*Kérem ilé bizi hizmetiné kâboul éilé déyou niaz etmalerilé Ferroukh Bakht bâbâsînîn émekdarlerinden zan edip kâboul éilédi*	On their *asking* him *to kindly* admit them into service, Ferrukh Bakht cepted them, thinking y were his father's - vants

* Notice that in Turkish, in such sentences as this, the words of the repeated as spoken in the first person.

بر کون صو کنارندہ اوتوررکن پرماغندن خاتم صویہ دوشدی مکر خاتمہ زیادہسیلہ علاقہسی وار ایدی محاصبلرینہ غواصلر کتورك چیقارسونلر دیو امر ایتدی	*Bir ghiun sou kénarindé otourour-iken parmaghinden khatem souya dushdu méyér khatémé zïyadésilé alakassi var-idi musahibleriné ghâvwâsslar ghettirin chïkarsïnlar déyou emr etdi*	One day, while sitting by the water-side, a ring fell from his finger into the water. He, however, had a great affection for the ring, and *ordered* his courtiers *to bring* divers and let them take it out
سلطان مصرہ واروب خاتمی بن بولورم دیو افادہ ایدہسك	*Soultân-i-missré varip khatemi ben boulouroum déyou ifadé edésin*	Go to the king of Egypt and *announce* to him *that thou wilt find* the ring
بو اوغلانی بزہ ویر دیو نیاز ایتدکلرندہ	*Bou oghlânï bizé vér déyou niaz etdiklerindé*	On their *requesting* him *to give* them this lad
کابل شہرنہ کلدیلر و عقل و هنردہ یکانہ یز دیو ادعا ایدوب زهرہیی طلب ایتدیلر	*Kaboul shehiriné gheldilér vé âkl vé hunérdé yekané yiz déyou iddia edip zuhréyi taleb etdilér*	They came to the city of Cabul, and *claiming to be* unique in intellect and ability, demanded Zuhré (in marriage)
قزك محمورہیی وزیرہ ویرہسن دیو فرمان بیوردی	*Kïzïn Mahmouréyi véziré vérésin déyou firmân bouyourdou*	He *ordered* (*him*) *to give* his daughter Mahmouré to the vizier.

The Definitive and Indefinite Object of the Verb.

610. Every transitive verb must have an object. This object or accusative is either definitive or indefinite, distinguished in English by the use of articles "the" or "a," or the absence of both. The Turks having no definitive article express whether the object is definitive or indefinite in a different way. If the object of the verb be definite it takes either ك or سی after it (according as it ends in a consonant or a vowel). If it be indefinitive it remains unchanged and has the same form as the nominative. Example :—

مکتوب الدم	*Mektoub âldïm*	I have received *a* letter
مکتوبی الدم	*Mektoubou âldïm*	I have received *the* letter
بالق طوتمق	*Bâlïk toutmak*	To catch *fish* (in general) or a fish
بالغی طوتمق	*Bâlïghï toutmak*	To catch the (particular) fish (referred to before)

صو کنارنده بالق طوتمق ایله اکلنیورلرایدی دیری طوتیلان بالقلری بر لکن ایچنه قیوب وزیرك اوکنه کتوردیلر

Sou kénarindé bâlïk toutmagh-ilé éleniorléridi diri toutoulân bâlïklarï bir léyen ichiné koyoup vézirin euniné ghettirdilér

They were amusing themselves at the water side by *catching fish*. *The fish* which were caught alive they put in a dish and brought them before the vizier

اول کیجه بر سارق اشیا سرقت ایتمك ایچون بهزادك خانه‌سنه کیروب بر کوشه‌ده پنهان اولوب فرصت کوزه‌دردی

Ol ghejé bir sârïk eshya sirkât etmek ichin Behzadin khanésiné ghirip bir kiushédé pinhan oloup fursat ghiuzédirdi

That night a thief entered Bahzad's house to steal *things*, and hiding himself in a corner watched for *an* opportunity

باغجیلر حماری کورنجه ارسلان ظن ایدوب جمله‌سی بردن بر اغاجك اوزرینه چقدیلر

Bághjiler himari ghieurunjé arsslan zan edip jumléssi birden bir âghâgïn uzeriné chïkdïlar

The gardeners on seeing *the* ass thought he was *a* lion, and all of them at once climbed up a tree.

611. Proper names, personal, demonstrative and interrogative pronouns as well as nouns accompanied by an affix must by their nature be definite, and therefore always take the ی or سی in the accusative. Example:—

اخر کار دیو غالب اولوب زهره‌یی الوب کتوردی

Akhïrkiar divé ghâlib oloup Zuhréyi âlïp ghettirdi

At last he conquered the demon and took *Zuhré* and brought her (here)

کیمی کوردکز

Kimi ghieurdunuz ?

Whom did you see ?

ابراهیمی کوردم

Ibrahimi ghieurdum

I saw Abraham

هاشمی جاریه‌یی یانینه دعوت ایلیوب سازیکی چال دیو نیاز ایدنجه جاریه دخی سازنی الینه الوب مضراب اوردی

Hashimi jariyéyi yaninė davet éileyip sâzïnï châl déyou niaz edinjé jariyé dakhï sâzïnï eliné âlïp mizrab wourdou

On Hashimi calling *the* slave woman to his side and requesting* her to play *her* lute, she took *her* lute in *her* hand and performed.

The Use of the Past Tense for the Present.

612. Very often in Turkish the verb is put in the past tense when we should put it in the present. "Do you understand?" in Turkish is اکلادکمی *anladinmi* (have you understood?) and the answer "I understand,"

* Literally, requesting her, saying, "Play *thy* lute." See 609.

ways اكلادم *annadim* (I have understood). I am glad is موندم *sevindim* it سونيورم *seviniyoroum*, and so forth. Example:—

سن نصل سن	*Sen nassl sin ?*	How art thou?
ايوايم شكر	*Éyiyim shukr*	Very well, thank you
ممنون اولدم	*Memnoun oldoum*	I *am* glad (to hear it)
پك چوق خوشلاندم	*Pek chok khoshlandim*	I *am* very much pleased
تذكرهٔ محبتكز مفهومم	*Tezkeré-i-mahabetiniz*	I have understood your
معلوم اولهرق بو وجهله	*mefhoumou maloum olarak*	friendly letter and *am* much
تبريك و تسعيد واقعه	*bou véjhlé tebrik ou téssi-*	*pleased* by your taking the
اولان همتكزدن ممنون	*dé wâkï olân himmetiniz-*	trouble to congratulate and
اولدم	*den memnoun oldoum*	felicitate me
درس بتدى	*Derss bitdi*	The lesson *is* over.

Verbs which Govern the Dative.

613. Verbs which express a direction or a striving after something require the name of a person or thing which follows to be in the dative. Amongst these verbs are the following:—

ارشمك	*erishmek*, to attain, reach	سويلمك	*suwéylémek*, to speak to, to tell
اورمق	*wourmak*, to strike	صغنمق	*sïghïnmak*, to take refuge in
اوكرتمك	*euretmek*, to teach	صورمق	*sormak*, to ask, enquire
باشلامق	*bâshlamak*, to begin	طارلمق	*dârïlmak*, to get angry with
باغشلمق	*bâghïshlamak*, to forgive, spare	طيانمق	*dayanmak*, to rest on
باقمق	*bâkmak*, to look	كوسترمك	*ghiusstérmek*, to show
بكزمك	*benzémek*, to resemble	وارمق	*varmak*, to go
بنمك	*binmek*, to mount	ياپشمق	*yapïshmak*, to stick to, adhere to
بيلدرمك	*bildirmek*, to inform	يارامق	*yaramak*, to be of use to, to be good for
چالشمق	*châlïshmak*, to strive, work	يتشمك	*yetishmek*, reach, attain
دوشمك	*dushmek*, to fall	يتمك	*yetmek*, to.
دونمك	*deunmek*, to turn		
ديمك	*démek*, to say		
رجا ايتمك	*rija etmek*, to request		

Example:—

اغاجك اوزرندن فرياد باشلادى	*Âghâjïn uzerinden feryadé bâshladï*	He *began* crying out from the top of the tree

باغك ایچنده بولدیغی شئی یمکه باشلادی	*Bâghîn ichindé bouldoughou shéi yéméyé bâshladî*	He *began* eating the things he found inside the garden
باشنی اول تیغ هلاکه اوروب همان بدنندن جدا ایلدی	*Bâshînî ol tigh-i-helaké wouroup heman bedeninden juda éilédi*	He *struck* his head *against* that "sword of destruction" (that fatal sword) and immediately severed it from his body
البته بر مرادہ ارشمك ایچون بکا خدمت ایدرسن	*Elbetté bir muradé erishmek ichin bâna khizmet edérsin*	Of course you serve me in order *to attain* an object
روم پادشاهنك قزینه بکزر	*Roum Padishahinin Kîzina benzér*	She *resembles* the daughter of the king of Greece
بر مرادیکز وار ایسه لطف ایدوب بن قولکه سویلیه‌سز	*Bir muradiniz var issé loutf edip ben koulouna suwéyléyésiz*	If you have any wish have the kindness to *tell* me your (humble) servant
دردکز بردن بازرکانك اوینه واروب قزی کورك	*Deurdunuz birden bâzîrghianin eviné varip kîzî ghieurun*	The four of you *go to* the merchant's house at once and see the girl
پادشاه بو قزی المسون زیرا اکر اهجق اولورسه امور مملکته باقمیوب مصالح سلطنت واحوال مملکت بالکلیه پریشان اولور	*Padishah bou kîzî âlmasîn zira éyér âlajak olourssa oumour-i-memléketé bâkmayip mâssalih-i-sâltanât u ahwal-i-memléket bil kuliyé perishan olour*	Let the king not take the girl; for, if he take her, he will not *attend* to the business of the country, and the affairs of the Government, and the condition of the country will be ruined
فغفورك ایاغنه دوشدیلر	*Faghfouroun ayaghina dushdulér*	They *fell at* the feet of Faghfour.

614. Many verbs formed with the auxiliary verb ایتمك *etmek* and Arabic verbal nouns govern the dative. As سؤال ایتمك *sual etmek* (to ask), عفو ایتمك *afv etmek* (to pardon), نظر ایتمك *nâzr etmek* (to look), &c. Example:—

صرت سرکه کندی قابنه ضرر ایدر	*Sert sirké kendi kâbîna zarar edér*	(Too) sharp vinegar *injures* its own cruet

عورتك مروتنه تعجب ايتدى	*Avretin muruvetiné taajub etdi*	He was *surprised at* the woman's kindness
دشمننه مرحمت ايتدى	*Dushmeniné merhamet etdi*	He *had mercy on* his enemy
اطرافه نظر ايدركن	*Etrafé nâzar edér ken*	While *looking around*
بكا زياده مال وعدى ايتديلر	*Bâna ziyadé-mâl vad etdilér*	They *promised me* great wealth
فى الحقيقه سكاكوكلمدن محبت ايلدم	*Fi'l hâkîka séna ghiunulumden mahabet éilédim*	Really I *loved* you from my heart
سليمه سالمه نصيحته شروع ايتديكى كبى بى صبر و ارام اولوب كندوبى اعلام ايتدى	*Selimé Salimé nâssîhaté shurou etdiyi ghibi bi sâbr ou aram oloup kendiyi ilam etdi*	As soon as Selimé *began* to give Salim advice, he became impatient and restless, and made himself known
كندى كندينى اولديردى ديسم بنم كلامه كيم اعتماد ايدر برهمن قزه طمع ايدوب شهزاده‌يى اولدردى ديرلر	*Kendi kendini euldurdu disém benim kélamimé kim itimad edér Brahmin kîza tama edip shehzadéyi euldurdu dèrler*	If I say that he killed himself, who will *believe* what I say? They will say: "He *coveted* the Brahmin girl and killed the prince."

615. Compound verbs formed with Arabic active participles also govern the dative, as راضى اولمق *razî olmak* (to consent), سبب اولمق *sébeb olmak*, or باعس اولمق *baïss olmak* (to cause), غالب اولمق *ghalib olmak* (to vanquish), تابع اولمق *tabi olmak* (to obey). Example :—

كوچك بيوكه تابع اولور	*Kiuchuk buyuké tabi olour*	The small *obey the* great
جادونك ايـاغنـه دوشوب پادشاهك قزينه عاشق اولديغنى سويلدى	*Jadunun ayaghiné dushup padishahin kîziné âshîk oldoughounou suwéylédi*	He fell at the feet of the witch and told her that he *had fallen in love with* the king's daughter
غضب همايونكزه نه سبب اولدى	*Ghâzâb-i-houmayounounouzaïné sébeb oldou?*	What caused your imperial wrath?
رومه داخل اولوب تختكاه قسطنطنيه‌يه داخل اولديلر	*Roumé dakhil oloup takhtghiah kosstantaniyéyé dakhil oldoular*	They went into Byzantium and entered Constantinople
زيرك دخى دزدارزاده‌يه غالب كلدكده لطيفه ايدوب رنجيده ايدردى	*Zéirek dakhî Duzdarzadéyé ghâlib gheldekdé latifé edip renjidé edérdi*	Zéirek having *beaten* Duzdarzadé, joked and tormented him.

Verbs which govern the Ablative.

616. Verbs which express separation or distance from a thing govern the ablative, such as the following:—

ازمق *ázmak*, to grow beyond all bounds, to become depraved, rebellious
اشمق *áshmak*, to pass over or beyond
اوصانمق *ousánmak*, to grow sick of, [tired of
بزمك *bézmek*, to get tired of, lose one's taste for
چكلمك *chekilmek*, to withdraw, retire
چكنمك *chekenmek*, to be loth, to scruple
چيقمق *chïkmak*, to go out

سويلمك *suwóylémek*, to speak (of)
صاقنمق *sakïnmak*, to take care
صورمق *sormak*, to ask (from)
قاچمق *káchmak*, to fly (from)
قوپمق *kopmak*, to arise, take place
قورتارمق *kourtarmak*, to save (from)
قورتلمق *kourtoulmak*, to be saved from
قورقمق* *korkmak*, to fear, be frightened of
كچمك *ghechmek*, to pass (through)
كلمك *ghelmek*, to come (from).

Example:—

اللهدن قورقان ادملردن قورقماز	*Alláhdan korkan ádámlardan korkmaz*	He who *fears* God does not *fear* men
يولدن ازدق	*Yoldan ázdïk*	We *strayed from* the road
قوجهمش دلكى اغدن قورقماز	*Kojamish tilki ághdan korkmaz*	An old fox does not *fear* the net
توتوندن قورتلمق ايچون اتش ايچنه دوشمه	*Toutoundan kourtoulmak ichin átesh ichiné dushma*	Do not fall into the fire in order to *avoid* the smoke
ياغموردن قاچان طولويه اوغرادى	*Yaghmourdan káchan dolouya oghradi*	He who *ran away from* the rain fell in with the hail
كارونك اوكندهٔ اولان دوهيى كوپريدن كچورهمديلر	*Kiarbawin eunundé olán dévéyi kicupruden gechirémédiler*	They could not get the camel which was in the front of the caravan to *pass over* the bridge

* If قورقمق is followed by an infinitive, the latter may be either in the dative or ablative. Example, قورقارم كتمكه *ghitmeyé korkarim*, or قورقارم كتمكدن *ghitmekden korkarim* (I am frightened to go).

هر نه شیدن اوصانورسه	*Hér né shéiden ousá-nïrsa*	Whatever he gets *tired of.*

617. Numerous compound verbs govern the ablative, such as خوف ایتمك *khavf etmek* (to fear), اجتناب ایتمك *ijtinab etmek* (to avoid), احتذار ایتمك *ihtizar etmek* (to keep from), تجاوز ایتمك *téjavuz etmek* (to overstep, trespass), حظ ایتمك *hâz etmek*, and خوشلنمق *khoshlanmak* (to like, be pleased with), دریغ ایتمك *dirigh etmek* (to withhold, refuse), عاجز قالمق *ajiz kâlmak* (to be incapable of), واز كچمك *vaz gechmek* (to give up), فراغت ایتمك *feraghât etmek* and فارغ اولمق *farigh olmak* (to abandon, to do without), محروم قالمق *mahroum kâlmak* (to be disappointed of, deprived of), اكاه اولمق *aghiah olmak* (to be aware of), &c. Example:—

اول مكاندن فرار ایتدی	*Ol mekianden firar etdi*	He *fled from* that place
بر كون بابل شهرینه كلوب آب و هواسندن غایت حظ ایدوب مكث و اقامت ایلدی	*Bir ghiun Babil shehiriné ghelip áb ou hawasinden ghayet hâz edip mekss u ikamet éilédi*	One day he came to the city of Babylon and *liking* the air and water of it (*i.e.*, its climate) settled (there)
بن اولادمدن فارغ اولهمم	*Ben evladimden farigh olamam*	I cannot *do without* my child
اخركار مأیوس اولوب ارامقدن فراغت ایتدیلر	*Akhïrkiar mé'youss oloup áramakdan feraghât etdiler*	At last they lost hope and *gave up* looking for (her)
بر كیجه سرایدن غائب اولدیلر	*Bir ghejé seraïdan kâïb oldoular*	One night they *disappeared from* the palace
شهوت ایله نظر ایتمكدن حذر قیله‌سن	*Shehvet ilé nâzar etmekden hézer kïlasïn*	*Keep from* looking at her sensually
سندن *رجا ایدرم كه بكا باقمیه‌سن	*Senden rija ederim ki bâna bâkmayasin*	I *beg of* you not to look at me
عورت جنسندن اجتناب ایدر	*Avret jinssinden ijtinab edér*	He *avoids* womankind.

618. Passive verbs govern either the dative or the ablative. Example:—

دلكی طوزاغه طوتلدی	*Tilki touzágha toutouldou*	The fox was *caught in* (or by) a trap.
دونسكی اجمالمزده	*Dunki ijmalimizdé isha-*	As we pointed out in our

* رجا ایتمك *rija etmek* may also take the dative.

اشارت ایدلدیکی اوزره روسیه دیپلوماتلرینك الحالة هذة اك بیوك تلاشلری ترکمنلرة روسیه اردولرینك یکیدن مغلوب اولمش اولدقلری خبرینی تکذیب خصوصندة در	*ret edildiyi uzeré russiya diplomatlerinin el-halet-u-hazihi en biyuk telashleri turkmenleré russiya ordoularinin yéniden maghloub olmoush oldouklari khâberini tekzib khoussousinda dir*	yesterday's summary, greatest anxiety of the Russian diplomatists at present is to deny the news that the Russian armies have been again *defeated by* the Turcomans.*

EXERCISE XXXVI.

He is frightened (قورقمق *korkmak*) of you. When did he begin to learn Turkish? Two years ago (اول *evvel*). What did he tell you? He told me that he begun to study (اوقومق *okoumak*) Turkish three years ago. Does he resemble (بكزمك *benzémek*) his brother? He does not resemble his brother, but he resembles his father. Who taught you French (فرانسزجه *fransïzja*)? He struck his head against the wall (دیوار *duwar*). He and his brother and sister have started for Smyrna. I and my father lived in Adrianople (ادرنه *Edirné*) many years. I like (حظ ایتمك *hâz etmek*) the climate (آب و هوا *âb ou hawa*) of Italy (اتالیا *Italia*) very much. I should like to go there very much. If you come to Italy I shall be very glad. I prefer to live in England, although its climate is not so agreeable (لطیف *latif*). If I were rich I would live in London (لوندره *Londra*). Would that I were there now! If I could talk English I would go at once (بردن *birden*). Have patience (صبر ایتمك *sâbr etmek*). If I receive news from your father shall I write to you? If you are at leisure (اشكز یوق ایسه *ishiniz yoghoussa*), let us take a walk. With pleasure (مع الممنونیه *ma elmemnouniyé*). Where shall we go? Shall we go to the market (چارشو *charshï*)? He avoids womankind. Shall I light (یاقمق *yakmak*) the fire? He requested me to light the fire, but I cannot find the luc (كبریت *kibrit*). If you look (آرامق *âramak*) for them, you will find them. ıo-ever comes. When you go to Paris buy some books for me. I beg you to forget. I shall not forget. What do you wish me to do? I want you to w to me every week. You do not attend (دقت ایتمك *dikkât etmek*) to what I say. Has your friend consented to what you proposed (تكلیف ایتمك *teklif etmek*)? He has not consented yet (هنوز *daha*). The English have beaten (غالب اولمق *ghâlib olmak*) the Zulus (زولولر *zoulouler*). I am very glad. Are you glad? course (طبیعتیله *tabiatilek*).

* Extract from a Turkish newspaper.

ایسه *issé.*

619. ایسه *issé*, the third person singular of the defective verb ایم *im*, sometimes has no verbal signification at all, and is equivalent to "as for," "as regards." Example :—

قزازك بر حلاج دوستی وار ایدی بر كون انك خانه‌سنه واروب اوینك ایچنی كوناكون نعمتلرایله مشحون و اثواب و اثقالی حددن افزون كوریجك قزاز بونك احوالنه تعجب ایدوب كندی كندویه ایتدی بن شب و روز پادشاهلره و بكلره واروب انلرلایق شیلر ایشلرم بو حلاج ایسه پنبه و یوك اتاركن بو قدر ماله مالك اولمش بن ایسه فقر و فاقه‌دن جان ویریورم

Kázézin bir hallâj dosstou var idi bir ghiun anin khanésiné varip evinin ichini ghiunaghiun nimetlerilé meshhoun vé esswâb vé esskâlî hadden efzoun ghieurijek kazéz bounoun ahvaliné taajub edip kendi kendiyé éitdi ben sheb-u-rouz padishahleré vé béyleré varip anlarâ layîk shéiler ishlérim bou hallâj issé penbé vé yun âtarken bou kâdar mâla malik olmoush ben issé fakr u fakéden ján vériyioroum

The silk-merchant had a friend, a carder. One day he went to his house, and on seeing it full of comforts and a great quantity of clothes and luggage, he was much surprised at his condition, and said to himself: "I am going night and day to kings and lords, and making things fit for them. *As for* this carder, he has got so much wealth by carding cotton and wool, while (*as for* me) I am dying of poverty and want"

اول كون ارسلانك یانندهٔ ندمادن قورد ایله شغال بولندی انلرك ایسه جبلتی شر و شقاوت اوزره اولدیغندن شیرك اصلا خیرهٔ دلالت ایتمزلردی

Ol ghiun arsslanin yanindé nudémaden kourt ilé shaghâl bouloundou anlarin issé jibilleti sher ou shékavet uzeré oldoughoundan shiri âssla khairé delalet etmazlerdi

That day, by the side of the lion there were (only) the wolf and the jackal from amongst his associates; and *as for them*, their nature being evil and bad, they never led the lion into good.

The Participles.

620. اولان *olan*, the present active participle of the verb اولمق *olmak*, is sometimes left out after an Arabic active participle. Example :—

مدینهٔ ازمیرده لب دریاده كائین بر باب مغازهٔ عاجزانهم

Médiné-'i-ezmirdé leb-i-déryadé ka'in bir bâb maghaza-i-ajizaném

A house of mine *situated* on the sea-shore in the town of Smyrna

Instead of كائین اولان *Ka'in olân* *Being situated.*

621. Very often the nouns to which active and passive particip are understood, and the participles then being used as nouns are like them. All the participles can be used as substantives in the n ina- tive; but the present active, however, is the only one which can be as the object of a verb, direct or indirect. Example:—

سو سنی سوئی	*Sev seni seveni*	Love (the person) *who loves* you
قپوسنه کلنلردن کمسه محروم کتمزدی	*Kâpïssïna ghelenlerden kimsé mahroum ghitmazdi*	Not one *of those who* came to his gate went away disappointed
هر کشیيه لایق اولان بو در که کندی حال و شاننی بیلوب حددن تجاوز ایلمملك کرکدر	*Hér kishiyé layïk olân bou dour ki kendi hal ou shânnï bilip hadden téjavuz éilémemek gherek dir*	The *thing which is proper* for everyone is that he must know his place and rank, and not go beyond his bounds
بنی صایانك قولیایم بنی صایمیانك سلطانی ایم	*Béni sayanin koulouyoum béni sayamayanin soultâni yïm*	I am the slave of the *man who esteems* me, and the lord of the *man who has no esteem for* me
کوزدن اوزاق اولان کوکلدن دخی اوزاق	*Ghieuzden ouzâk olân ghieunulden dakhï ouzâk*	*He who is far from* eye; (is) also far from *heart*
کورك استدیکی ایکی کوز	*Kieurun isstédiyi iki ghieuz*	The *thing which* the bli man wishes for is two eyes
هپسندن بختلو در بشکده اولان	*Hepisinden bakhtli dïr beshikdé olân*	The *happiest* (man) of all is *the one who* is in his cradle
چوق یاشایان چوق بلمز چوق کزن چوق بیلور	*Chok yashayan chok bilmaz chok ghézen chok bilir*	The *man who has lived* long does not know much, but the *man who has travelled* much knows a gr deal.

622. Active participles are preceded by the nouns they govern directly or indirectly in the objective case, the same as the verb they belong to, passive participles also, except the noun they describe. Example:—

راحت استین ادم صاغر کور دلسز اولملو	*Rahat isstéyen âdâm sâghïr kieur dilsiz olmâlï*	The man *who wisl comfort ought to be* blind, and dumb

خدمت ایتمکی اوکرنمین افندیلك دخی ایتمز	*Hizmet etméyi eurenméyen effendilik dakhï etmaz*	He *who has not learnt* to *do service* cannot act well as a master
طوز اتمك . بیلمین اتدن کوتو در	*Touz ekmek* bilméyen itden keutu dur*	He who does not *recognise bread and salt* is worse than a dog
عجبا بو بغدای نه جنس تومك زماننده بتمشدر و بونك سری ندر و بونی بر بلور آدم یوقمیدر	*Ajeba bou boghdaï né jinss-i-kavmin zemáninda bitmish dir vé bounoun siri nédir vé bounou bir bilir ádám yokmoudour*	I wonder at the period of what kind of people this corn grew, and what is the secret of this, and whether there is not a *man who knows this?*

623. Arabic and Persian participles are also preceded by the nouns they govern in the objective case. Example:—

چوغه طالب اولان ازه یتشور	*Chogha talib olán áza yetishir*	He who wants (too) much attains but little
استفسار خاطر ثناورانه‌می شامل بر قطعه کرمنامه‌لری واصل دست عاجزی اولدی	*Isstifsar-i-khátïr-i-senaveranémi shamil bir kïta kéremnaméleri wásssïl desst ajïzi oldou*	A gracious letter of yours *containing enquiries* about my health has reached my humble hand.

Verbal Nouns and Infinitives.

624. Verbal nouns of Turkish origin are treated like other nouns. Those ending in مه and مقلق or مكلك are capable of being declined (see 156, 157) in the singular, but have no plural; and they also take pronominal affixes, as یازماڭز *yazmaniz* (your writing), كلمسی *ghelmassi* (his coming), سومكلكم *sevmekliyim* (my loving). The perfect and future verbal nouns (ending in دق or دك and جق or جك respectively) also take pronominal affixes, and then can be declined, as كتديكی *ghitdiyi* (his having gone), الما یدیكم *elma yédiyim* (my having eaten apples), استانبوله كیده‌جكلری *Isstanbola ghidéjekleri* (their being about to go to Constantinople). When Turkish verbal nouns are used in conjunction with other nouns the Turkish construction alone is possible. As گونش طوغمسی *ghiunesh doghmassi* (sunrise). Example:—

* Written *etmek* but pronounced *ekmek*.

بابانك فرمانی اوزره كمال مرتبه رعایت ایدوب یمه‌ده و ایچمه‌ده طورمه‌ده و اوتورمه‌ده بر ساعت یانندن ایرمزدی	*Bábásïnïn fermáni uzeré kemal mertebé riayet edip yemédé vé ichmédé dourmada ve otourmada bir saat yaninden aïrmazdi*	According to her father's command she showed him great consideration, and did not leave him one hour (in) *eating, drinking, standing,* or *sitting*
بنم اتش عشقده یاندیغم یتر	*Benim átesh-i-ishkda yandighim yetér*	My being burnt in the fire of love is sufficient
بعد الیوم بن سنكله الفت ایتمیوب اخرة كتمم ایو در*	*Bad el yavm ben seninlé ulfet etméyip akhiré ghitmam éi dir*	Henceforth, it is well that I should not associate with thee and go to another (literally, *my going* is v)
طوطی قزی اولقدر مدحه مبالغه ایلدیكه جاماسب شاه بالضرور قولاقدن عاشق اولدی و ایتدی ای زبان آور اسوده‌لكمز وار ایكن بزی نه عجب دردة كرفتار ایلدك امدی بزه لازم اولدیكه اول دختر پاكزه اختری الهوز اكر مدح ایتدیكك قدر حسندار دلبر ایسه سكا حددن زیاده لطف و كرم ایدرم و الا مدح ایتدیكك قدر اولمزایسه سكا نه عقاب ایده جكمی بن بلورم	*Touti kïzï ol kádar medhé mubalagha éilédi ki Jamaseb shah bï-z--zarour koulakdan ishïk oldou vé éitdi éi Zeban-avér assoudéliyimiz var iken bizi né ajb derdé ghiriftar éilédin imdi bizé lazim oldou ki ol dukhtér-i-pakizé akhteri álayïz-é,er medh etdiyin kádar hussndar dilbér issé séna hadden ziyadé loutf ou kérem ederim vé illa medh etdiyïn kádar olmazissa sana né ikáb edéjéyimi ben bilirim*	The parrot ext the girl so much t ki Jamaseb fell in love with her necessarily from l say, and he said: "(Zeban-aver, I was in a state of tranquillity, and you have made me a prey to what a strange malady! It is now become necessary for me to obtain that splendid girl. If she be as lovely and attractive as you say, I will overwhelm you with g and favour; but if she not, I know how I punish you (literally, I know my being about to n what punishment)
زبان اورد ایتدی پادشاهم بن قولك قزك كوزللكنی بیلورم و انشاالله تعالی پادشاهمك	*Zebán Avérd éitdi padishahim ben kouloun kïzïnghiuzellighini bilirim vé inshállah taala padi-*	Zeban Avérd : l: "Sire, I (your hum servant) know the girl's beauty, and I have

* Often written thus, but كتمام is better.

مشربنجه اوله جغنه شبهم یوقدر لکن پادشاهمدن مرادم بو در که اول قزك بر متکلمه دیشی طوطیسی وار در اسمنه سخن پرور دیرلر بنده‌کز کوچکدنبری بر یرده بیومشز سرور و انـــدوهـــده انـــیس غمکسارمدر انك ایله بر قفسه قیوب مسرور بیورمکزی نیاز ایدرم	*shahimin meshrebinjé olajaghina shuphém yok dour lakin padishahimden muradum bou dour ki ol kïzïn bir mutékellimé dishi toutoussou var dir issminé Sukhn Pérvér dérlér bendéniz kiuchukdenberu bir yerdé buyumushiz surour vé endouhdé eniss ghemkiussarim dir anin ilé bir kéfessé koyoup messrour bouyourmamanizi nias ederim*	doubt—please God (may he be exalted!)—about her being to your majesty's taste. But what I desire of your majesty is this:—That girl has a talking female parrot whom they call Sukhn Pervér. She has been my 'grief-dispelling' companion in joy and in sorrow from my childhood. I beg of you *to put* me in a cage with her and make me happy"
قاشنمقلق طرناق استر	*Kâshïnmaklïk tïrnak isstér*	*Scratching* requires nails (*i.e.*, to be able to scratch one's-self nails are requisite)
مرقوم بنده‌لرینك سورینك اجراسی مطلق ذات والالرینك تشریفنه منوطدر بو بابده لطفا و تنزلا بر ساعت اول تشریف والالریله مشرف بیورلمقلغمز بادی تحشیه اولمشدر	*Merkoum bendélerinin sourounoun ijrassi moutlâk zat valalerinin teshrifiné menout dour bou bâbda loutfa ou ténezzula bir saat evvel teshrif valalerilé musherref boyouroulmaklighimiz badi-'i-tashiyé olmoushdour*	The above-mentioned feast of your humble servant being held, depends entirely on your coming (And), this postscript has been written (to ask you) to honour me by kindly and condescendingly *coming* an hour before
اولمم امر مقرر در	*Eulmém emr-i-mukarrér dir*	*My dying* is certain
اشبو پولیچه‌مزی کوردیککزده	*Ishbou polichamizi ghieurduyunuzdé*	*On your seeing* this bill of exchange of mine (ours)
فقیرلرك تسلیسی اولمدر	*Fakïrlerin tésellissi eulmé dir*	The consolation of the poor is *dying*
فلان شیك اشترا و ارسال اولنمسی	*Filân shéin isshtira vu irsal olounmassi*	The *buying* and *sending* of a certain thing
پاره‌یی طرف حقیرانه‌مه ارسال بیورملری نیازمدر	*Parayi taraf-i-hâkïranémé irsal bouyourmaléri niazimdir*	I request *your sending* the money to me.

Arabic Verbal Nouns.

625. Arabic verbal nouns are declinable and take affixes in the same way as other Turkish nouns, but, when they are in conjunction with other nouns, either the Turkish or Persian mode of construction may be used: as امور ادارهٔ *idaré-'i-oumour* or امور اداره‌سی *oumour idarési* (the management of affairs). Example:—

مبالغ مذکوری مدیون مرقومدن ملایمت و یاخود مخالفتده جبرا تحصیلنه صرف همت بیورملری مرجو در	*Meblagh-i-mezkiourou medyoun-i-merkoumdan mulayémet vé yakhod mukhaléfetindé jebra tahsïlïnè sarf-i-himmet bouyourmalèri merjou dour*	I request your *kindly taking* the trouble of *obtaining* the said sum from the aforementioned creditor by fair means, or, in case of *his opposing* it, by force
بو طرفده فلان کمسنه‌دن مطلوبات والالرینك تحصیلنه ثناورلرك وکیل نصب بیورلدیغنه دائر وارد اولان بر قطعه وکالتنامه‌لری	*Bou tarafdé filân kimessnéden mâtloubat-i-valalérinin tahsïlïna senavérleri vékil nâssb bouyourouldoughouna daïr warid olân bir kïta vékialetnaméléri*	A power of attorney which has come respecting *my having been appointed* agent for the *collecting* of your claims against a certain person here
اقدمجه سپارش والالرك اولان شی فلان ایله طرف عالیلرینه فرستاده اولنمش ایسه‌ده وصول خبرینی اله‌مدیغمدن مراق و اندیشه‌ده قالدم	*Akdemjé siparish-i-valaleri olân shéi filân ilé taraf-i-alilerinè firisstadé olounmoush oussadé vusoul khâberini âlamadighimdan merak ou endishédé kâldïm*	Although the thing you ordered some time ago been sent by So-and-so, t having received *the news the arrival* (of it) I am doubt and anxiety
باعث تحریر سند اولدر که	*Baïss-i-tahrir-i-sened ol dir ki . . .*	The reason for *writing* this document is that . . .

Verbal Nouns ending in دق or دك.

626. Verbal nouns ending in دق or دك (*i.e.*, the pe : ver accompanied by the pronominal affixes and the word وار a oc used in a very peculiarly Turkish fashion to express the a Example:—

بو رسمی کوردیکز وار می	*Bou ressmi ghieurduyunuz var mi?*	Have you ever seen this picture?
کوردیکم یوق	*Ghieurduyum yok*	I have never seen it
روز و شب اصلا خاطرمدن مهجور اولدیغی یوق در	*Rouz ou sheb ásla khátírímdan méhjour oldoughou yok dour*	Night and day she has never been out of my mind
جمیع عاشق معشوغنه واصل اولدیغی یوق در	*Jémi áshík mashoughouna wássíl oldoughou yok dour*	Every lover has not obtained his beloved one.

Infinitives Used as Nouns.

627. Turkish infinitives are frequently used as nouns, and when so employed can be declined like substantives, except that they have no genitive and no plural. They cannot, however, take pronominal affixes as verbal nouns do. Example:—

کشی کندویی مدح ایتمك ایو شی دکلدر	*Kishi kendiyi medh etmek éi shéi déil dir*	*Praising one's-self* (to praise one's self) is not a good thing
عورت قسمندہ بیوفا چوق اولور لکن اکثری بیوفا اولمقدن جملهسی بیوفا اولمق لازم کلمز	*Avret kissmindé bivefa chok olour lakin ekseri bivefa olmakdan jumlési bivefa olmak lazim ghelmaz*	There are many faithless ones amongst womankind; but from most of them *being* faithless, it does not necessarily follow *that all of them are* faithless
اویله عاشغی بر مراد ایتمك محضا انسانیتدر	*Euilé ásheghí bér murad etmek mahza insaniyet dir*	*To* cause such a lover to attain his wish is merely humanity
مشقته صبر ایتمك راحت کتورر	*Meshakáta sábr etmek rahat ghettirir*	*Having patience* in affliction brings comfort
قزیمی ویرمکی اژدرك اولمسنه تعلیق ایتمشدم	*Kízímí verméyi ézhdérin eulmassiné talik etmishdim*	I had made the *giving* of my daughter depend on the death of the dragon
اوق اتمق علمنده ماهرم	*Ok átmak ilmindé mahér im*	I am skilful in the *art of archery* (*throwing arrows*)
احبانك کیفیت احوالنی تجربه ایتمکده	*Ahibbanin kéifiyet-i-ahwalini tejribé etmekdé*	In testing the state of friends, the ancient sages

حکماء متقدمین بر طریق دخی وضع ایتمشلر در تاکه انکله انسانك احوال درونی نمایان اولور	*hukemay-'i-mutékaddemin bir tarik dakhĭ wâz etmishler dir taki aninlé insanin ahval-i-derounou numayan olour*	have laid down a method also whereby the state of a man's heart (interior) becomes clear
ترکی لساننی تحصیل ایتمك هر حالده فائدهٔ کثیرهٔ یی موجب اولدیغنی پك اعلا درك ایتدیکمدن بو کونلرده لسان مذکوری تحصیله بدأ و مباشرت ایده‌جکم مصمم اولدم	*Turki lissanini tahsĭl etmek hér haldé faïdé-'i-kessiré-'i-yi mujib oldoughounou pek ala derk etdiyimden bou ghiunlerdé lissan-i-mezkiourou tahsĭla bed ou mubashiret edéjéyim mussammen oldoum*	Having clearly perceived that *acquiring* the Turkish language is the cause of much advantage in any case, I have lately resolved that I will set about learning the aforesaid language
معشوغکه کتمك وقتی اولدی	*Mashoughouna ghitmek wâkĭtĭ oldou*	It is time to go to thy lover (literally, *the time of to go*)
اغلمق ایله ایش بتمز	*Âghlamagh-ilé ish bitmaz*	The business will not be concluded by crying
بو درده اولمکدن غیری چاره یوقدر	*Bou derdé eulmekden ghaïri charé yokdour*	There is no remedy for this evil but *dying* (to die).

628. Turkish infinitives, verbal nouns, and participles govern nouns and pronouns which are always put before them, as صو ایچمك *sou ichmek* (to drink water), صو ایچمه *sou ichmé* (drinking water), یمش یین *yémish yéyen* (he who eats fruit), بورایه کلدجکلری *bouraya gheléjekleri* (their being about to come here), شراب ایچمسی *sherab ichmassi* (his drinking wine). Example :—

اوزوم اشترا ایتمسنه دائر مکتوب	*Uzum ishtira etmassiné daïr mektup*	A letter about one *buying grapes*
ایکی صندق حلب فستغی ارسال ایتملری رجاسنده شقه تحریر و تسییر قلندی	*Iki sândĭk haleb fisstĭghĭ irsal etmaleri rijassindé shoukka tahrir ou tessyir kĭlĭndĭ*	This note has been written and despatched to request *you to send two boxes* of Aleppo pistachio nuts.

629. The English infinitive is sometimes rendered in Turkish by the future participle. Example :—

استخلاف ایدهجك کمسهسی یوق ایدی	*Isstikhlâf edéjek kimséssi yoghoudou*	He had no one *to succeed* him
اکرهجك وقت دکل در	*Anghirajak wâkït déil dir*	It is not a time *to bray*
اکلنهجك زمان دکل در	*Elenéjek zemân déil dir*	It is not a time *to tarry*.

The Gerunds.

630. Gerunds are very little used in conversation, but in written Turkish, on the contrary, they are continually employed. Short sentences consisting of only a few words and but one verb, are adopted in speaking; but, long sentences formed of a large number of subordinate ones, strung together by the gerunds, are preferred by the Turks when writing. An attempt was made a few years ago to introduce short sentences after the European model, but this style has never yet taken firm root. It is to be hoped it will eventually, as it is far more clear and practical than the regular old-fashioned long-winded obscure sentences. We subjoin some specimens of the use of these gerunds in the narrative and epistolary style, in which it is particularly affected. Example:—

بر کون حجرهسندن چیقوب شهرك اطرافنی سیر ایدر کن بر باغچه کناریه کلوب ایچروسنه نظر ایدنجه کورد*یکه بو باغچهنك اورطهسنده بر حوض و کنارنده بر زرین تخت قوریلوب اوزرنده صاحبة الجمال و بر دختر ملك خصال †اوتورر که بهجت و لطافتده نظیری کورلمامش	*Bir ghiun hujrésinden chïkïp shehirin etrafini séir edér ken bir bâghché kénariné ghelip ichérisiné nâzar edinji ghieurdu ki bou bâghchénin ortasindé bir hawouz vé kénarindé bir zerin takht kourouloup uzerindé sahibé el jemal vé bir dukhter melek khisal otourour ki behjet vé latafetdé nâzïrï ghieurulmamish*	One day he *left* his cell, and *while walking* around the city he *came* to the edge of a garden, and, *on his looking* in, he saw in the centre of it a pond, and on the edge of it a golden throne *erected*, and on it a beautiful and angelic girl, whose equal in beauty and agreeableness had not been seen
بیچاره ابوالمجد بو دلبر ماه جمالی کوردکده کیم	*Bicharé Abul-Mejd bou dilbér mah-i-jemali ghie-*	On poor Abul Mejd *seeing* this moon of beauty,

* This که must be omitted when translating into English.

† More commonly spelt اوطورر.

در دیو سؤال ایلدکده سهریمزك پادشاهنك قزیدر دیدیار ابوالمجدك عقلی باشندن کیدوب اول دم درون دلدن عاشق اولدی

urdikdé kim dir déyou sual éilédekdé shehirimizin padishahinin kïzï dir dédiler Abul-Mejd ăklï băshïndan ghidip ol dem deroun-i-dilden ăshïk oldou

and *asking* who , they said:* " e the daughter of the king (city." Abul Mejd's went out of his l and that instant he fell in love from the interior (bottom) of l t

عمرم اولدقجه انك حسن و جمالنی سویلسم بیکده برینی سویلمك ممکن دکل در

Eumrum oldoukcha anin hussn-u-jemalini suwéyléssém bindé birini suwéylémek mumkin déil dir

If I t about l ty and *I live*, it imp : to one-th dth t of it

هند پادشاهلرندن بر پادشاهك اوغلی اطراف مملکتی کزوب سیر ولایت ایتمکله نیچه غرایب و عجایبه واقف اولورکن بر کون یولی بر بتخانه‌یه اوغرادی

Hind padishahlerinden bir padishahin oghlou etraf-i-memléketi ghézip séir - i - vilayet etmeghlé niché gharaïb vé ajaibé wăkïf olourken bir ghiun yolou bir poutkhanéyé oghradi . . .

The son of one of the kings of India *travelled* round the country and (*while*) *becoming acquainted* with all kinds of wonderful and strange things, his road one day passed by a temple . . .

ای همشیره‌بکا بر یره مسافرته کتمك اقتضا ایلدی شو صندیقلرك ایچنده اولان بنم ذی قیمت اشیامدر کندی خانه‌مده قویوب کتمکه حوف ایتدم بن کلنجیه دك بونلر سنك یانکده امانت طورسون

Ei hemshiré bana bir yeré musafereté ghitmek iktiza éilédi. Shou săndïklarin ichindé olăn benim zi kéimet eshyam dir. Kendi khanémdé koyoup ghitméyé khavf etdim. Ben ghelinjiyé dek bounlar senin yanindé emanet doursoun

Oh! sister, it is requisite for me to travel somewhere. What is in those boxes is valuable things of mine. I am frightened *to put* them in my own house and go. Let them remain in trust with thee *until* I *come*

درحال ینه فرطنه ساکن اولوب ملایم روزکار اسوب اول سفینه‌یی بر شهرك کنارنه کتوردی

Dér hal yiné firtina sakin oloup mulayim rouzghiar essip ol séfinéyi bir shehirin kénariné gheutturdu

At once the storm again *subsiding*, and a gentle wind *blew* and brought that ship near a city

* I sacrifice the English style in order to keep to the Turkish and make it comprehensible to the learner.

بر قاچ کوندنصکره
نسیب دخی سپاهینك
شهرینه کلوب کزرك
قهوه‌خانه‌یه واروب مقدما
حسیب ایله دوست
اولان یکتلر نسیبی کوروب
کمال مرتبه حسیبه
بکزدیکندن حسیب
قیاس ایدوب اشنالق
ایادیلر
مستحق سلطنت
اولنجیه قدر
جوهرشناسك قزی بر
کون مذکور صندیغی
اچوب پدرینك
تحفه‌لرینی سیر ایدرکن
مزبور حقه قزك الینه
کیردی
اول درت یوز حکمانك
رأیی بونك اوزرینه جاری
اولدیکه بر مجلس پر ساز
ترتیب ایدهلر اول
شهزاده‌یی کندی اقرانی
اولان اطفال ایله اول
مجلسه بشکلر ایله کتوروب
قویه‌لر سازلر چالندقجه
سهزاده حرکت ایدرسه
لایق سلطنت در دیدیلر
و اکر ایتمزایسه دکلدر

ایتدی شمدنصکرچابك
دستی عزل ایدهلم زیرا
منصبك علتی شغل و
عملدر شغل و عمل
اولمینجه بر ادمی منصبه

Bir kach ghiunden sora Nessib dakhĭ sipahinin sheheriné ghelip ghezérek kahwé-khanéyé warip mukádemma Hassib ilé dosst olán yighitler Nessibi ghieurup kémal mertébé Hassibé benzédiyinden Hassib kiyass edip ashinalik étilédilér

Mustahák - i - sáltanát olounjouya kádar

Jevhérshinassin kĭzĭ bir ghiun mezkiour sándĭghĭ achip péderinin teuhfélerini séir edérken mezbour hokka kĭzĭn eliné ghirdi

Ol deurt yuz hukémanin ré'yi bounoun uzeriné jari oldouki bir mejliss pur sáz tertib idéler ol shehzadéyi kendi ákrani olán itfal ilé ol mejlissé beshikler ilé ghettirip koyalar sázlar châlendĭkja shehzadé heréket edérsé layĭk-i-sáltanát dir dédiler vé éyér etma:sé dé'il dir

Éitdi shindensora Chabik-Dessti ázl edélim zira mánsĭbĭn illeti shoughl ou aml dir shagl ou ámel olmayĭnjĭ bir ádámi mán-

After a few days Nessib also *came* to the sepoy's town, and *walking* about and *coming* to the coffee-house, the young men who had been friends with Nessib saw him, and *thinking* he was Nessib, *as he greatly resembled* him, bowed to him

Until he is fit for governing

The daughter of Jevhershinass one day *opened* the aforementioned box, and (*while*) *looking* at her father's curiosities the said casket fell into her hands

The opinion (decision) of those four hundred sages was to the effect that they should arrange a musical* party, and bring the prince and the children who were his equals in age, with their cradles, to that assembly; (and) they said, "If the prince moves in accordance as the lutes are played, he is worthy to govern, and if he does not, he is not"

He said: "Now, let us dismiss Chabik-Dessi, for the reason for an appointment is work and occupation. *Unless* (*until*) *there*

* Literally, a party or company full of lutes.

قویمق عینله اعمایه ایینه ویرمکه بکزر	*sibé koïmak aïnlé amayé aïné vermeyé benzér*	*be* work 1 occu putting a 1 is exactly giv a ror to a bli "

The Omission of the Auxiliary Verb.

631. When compound verbs are used, the gerund of the auxiliary be omitted once or twice in the sentence, one auxiliary gerund then apply to two or more verbal nouns. Example:—

بو قوللری اوچیوز اللی بیك غروشلق انجیر فلان قپودانك سفینه سنه تحمیل ایدرك در سعدتده شریك چاکرانه مزه کوندرلمش ایسه‌ده مزبور سفینه ازمیردن حرکت و چناق قلعه‌سنه اوچ میل قاله‌رق بر شدید هوایه تصادف ایدرك باشدن قره اوتورمش و ایچنده‌کی اولان جمله انجیرلر تلف اولنمش	*Bou. koulleri uch yuz elli bin ghroushlouk enjir filán kápoudánïn séfiné-siné tahmil edérek der-i-saadetdé sherik-i-cha-kéranémizé ghieunderil-mish issédé mezbour séfiné ezmirden héreket vé cha-nak-kalésiné uch mil kálarak vé bir shédid hawayé téssáddouf edérek báshdan kára otourmoush vé ichindéki olán jumlé enjirler télef olounmoush*	I, your humble serv put 350,000 piastres' w of pearls on board Cap So-and-so's ship, and them to my humble part in Constantinople. said vessel *started* fi Smyrna, and at th m distance from I danelles, *falling* stormy we aground, l all t pe in her were
بر کون خوجه منصور سفر تجارته عزیمت و جمیع لوازماتنی ترتیب و خاتونی جناب رب العالمینه امانت ایدوب یوله روانه اولدی	*Bir ghiun Khoja Man-sour séfer-i-tijareté ázi-met vé jémi levazimatini tertib vé khátounounou jenáb reb-ul-aleminé ema-net edip yola revané oldou*	One K ja vel thi ces y, b v *good-by*, l the road.

EXERCISE XXXVII.

My going to London is not necessary. If you go to London, I y buy me a dictionary (لغت کتابی *loughat-kitábi*). He has chil to inh (وارث اولمق *wariss olmak*) his property (مال *mál*). a (کولمك *ghiulmek*). Have you ever seen that girl? I h

day my brother went out, and while walking about the city met an old beggar (دیلنجی *dilenji*). I shall not forget what you tell me as long as I live. The king had no one to succeed (استخلاف *isstikhlaf*) him. It is well that you should leave Turkey and go to Egypt (مصر *Missr*). It is well that I should go.* The storm (فرطنه *fîrtîna*) subsided (ساکن اولمق *sakin olmak*), and a gentle (ملایم *mulayim*) breeze blew (اسمك *essmek*). I took (قیاس ایتمك *kiyass etmek*) you for Mr. So-and-so, and saluted (اشنالق ایتمك *ashinalik etmek*) you, as you resemble (بکزمك *benzémek*) him exactly (کمال مرتبه *kémal mertébe*). I request you to obtain† (تحصیل *tahsil*) the said sum. The sending of the money is difficult. His dyi is quite certain. As soon as my letter reaches (واصل اولمق *wâssîl olmak*) y go to my friend and tell him what has happened. His coming here is not cessary. To die is better than to be disgraced (رسوای عالم اولمق *russvay-alem olmak*). Acquiring (تحصیل *tahsîl*) art (فنون *fenoun*) and science (علوم *uloum*) is difficult. The arrival (ورود *vuroud*) of Mahmoud (محمود *Mahmoud*) Pacha in Aleppo (حلب *Halep*). As soon as you hear (خبرینی المق *khâberini âlmak*) of Ali Pasha's coming to Constantinople, it will be well for you to write him a petition (عرضحال *arzuhal*). I have a house situated on the sea-shore at Smyrna. A man who wants happiness must be contented (قانع اولمق *kânî olmak*) with little. As for me, I am contented with very little.

The Adverb.

632. Adverbs are used to qualify verbs, adjectives, or other adverbs. In Turkish they always go before these said words. Example:—

یارین کل	*Yarîn ghel*	Come *to-morrow*
اول مصاحبك کلماتندن غایت حظ ایدردی	*Ol mussahibin kélima-tinden ghayet hâz edérdi*	He *extremely* liked the words of that courtier
ایرتسی کون برمغارهیه کلدی	*Irtéssi ghiun bir ma-gharayé gheldi*	The *next day* he came to a cave
اخشامه دکین کزدی	*Akhshama déyin ghézdi*	He walked *until* evening
وزیرك اندن غیر اولادی اولمدیغندن قتی خوب و اوضاع نا معقولی اکا دلفریب کورینوردی	*Vézirin ondan ghaïri evladi olmadighindan kâtî khob vé evza-i-na-makoulou ana dilfirib ghieurunurdu*	The vizier having no other children but him, he appeared *very handsome* to him, and his senseless ways fascinating

* My going is well. † Say, "Your obtaining."

پك كوزل چيچك	*Pek ghiuzel chichek*	A *very* pretty flower
آدم آدمى صالت بر كره الدادر	*Adám ádámí sált bir kerré áldadir*	One *only* deceives a man *once*
الما كندى اغاجندن ايراق دوشمز	*Elma kendi ághájíndan iráḳ dushmaz*	An apple does not fall *far* from its own tree
بونلر قتى چوق زمان بو منوال اوزره ذوق و صفا ايدرلردى	*Bounlar ḳátí chok zemán bou minval uzeré zevk ou sáfa edérlérdi*	They (these) enjoyed themselves in this way a *very long* time.

Avoidance of "Yes" and "No."

633. In reply to a question, it is not grammatically incorrect to answer simply "Yes" or "No," using the words اوت *evvet* or بلى *béli* (Yes) and يوق *yok* or خير *khair** (no); but it is more courteous and more customary to repeat the words used by the interrogator, or, at any rate, the word which the question specially refers to. Example:—

پوسته كلديمى	*Possta gheldimmi?*	Has the post arrived?
اوت افندم كلدى	*Evvet effendim gheldi*	Yes, Sir (it has come)
خير افندم كلمدى	*Khaïr effendim ghelmadi*	No, Sir (it has not come)
بو †مى سزك رسمكز	*Bou mou sizin ressminiz?*	Is *this* your drawing?
بو	*Bou*	Yes (this).

EXERCISE XXXVIII.

Let us walk quickly, for it will rain before long. Have you brought the book I spoke of? Yes. Did you get it from *London?* Yes. Does it rain? Yes, No, Sir. Did it snow yesterday? Yes, Sir. Is your friend ill? No. Is *t* your writing (يازى *yazí*)? No. That is a very pretty flower. I n e Smyrna the day after to-morrow (اولبركون *o bir ghiun*). Is it necessary t you should go so soon? Yes, Sir. Is it true that you lost your money? Did you lose it in the street (صوقاق *sokák*)? Yes. How long‡ is t بز

* خير *khaïr* is more polite than يوق *yok*.

† The interrogative particle مى is placed after the word on which the is laid.

‡ Either نه بو *né boï*, or نه بويدى *ne boïdé*, or نه اوزنلقدى *né ouzounlouḳda*.

béz)? How far (نقدر اوزاق *né kádar ouzák*) is Adrianople (ادرنه *Édirné*) from here? Three hours' journey (اوچ ساعتلق یولدر *uch saatlik yol dour*). Shall we reach it before night? Yes. Have you received the news of the victory (مظفریت *mouzáffériyet*)? Yes. Have you written to the Minister of Public Instruction (معارف ناظری *maarif nazīrī*)? Yes. Did he reply? No. Probably (غالبا *ghâliba*) he will reply (جواب ویرمك *jéwâb vermek*) next (كله جك *gheléjek*) week. He was formerly (سابقا *sabîka*) a professor in the military (حربی *harbi*) school. Perhaps (بلكه *belki*) he has forgotten me. What do you sell these pears at? Fifty paras. It is very dear. No, sir, it is very cheap (اوجوز *oujouz*). Give me three okes. Have you any wild ducks (یبان اوردکی *yabân eurdéyi*)? Yes. How much do you sell them at? Thirty piastres. Do you like wild ducks? Yes. Flowers are the ornament (زینت *zinet*) of a garden. Do you not think so? Yes. The taste (طات *tât*) of meat and vegetables (ات ایله سبزوات *et ilé sebzévat*). Did you know that Ahmed (احمد *Ahmed*) wrote a letter yesterday to his father? Did you know that he would write? Yes.

The Preposition.

634. A preposition or postposition often refers to more than one word in a sentence. Example:—

طاغلك بر خوش مسیرلك محلنه واردقده کوردیکه بش اون آدم بر یرده اوتورمشلر اوکلرینه بر دستی قومشلر طعام و شراب و ماکولاتدن هر نه استرلر سه اول دستیدن چقاروب یبوب ذوق ایدرلر ایدی

Dâghîn bir khosh mes-sirélik mahaliné vardîkda ghieurduki besh on âdâm bir yérdé otourmoushlar eunleriné bir tessti ko-moushlar taam vé sherab vé mékoulatden hér né iss-térlérsé ol tesstiden chîka-rîp yéyip zevk edérlér idi

On his coming to a pleasant open ground amongst the mountains, he saw that five or ten men were sitting in one place, and in front of them they had put a dish, and whatever they wished for *in the way of* (*from*) *food or wine or eatables* they got out of that dish, and ate and enjoyed themselves

بر بیوفانك عشقیله کار و کسبدن دور اولمق معقول دکلدر

Bir bivéfanin âshkîlé kiar-ou-kessbden dour ol-mak makoul dé'il dir

To neglect business (to be far *from work and earning*) for the love of a faithless (creature) is not sensible

بو قزی بو قدر مال و جهاز ایله کیم الورسه ملکمده طورمسون بر اخر ولایته کتسون دیدی	*Bou kĭzĭ bou kâdar mâl ou jihaz ilé kim alĭrsa mulkumdé dourmasĭn bir akhĭr vilayeté ghitsin dédi*	He said: "Whoever takes this girl *with* so much *property* and *wealth*,* let him not stop in my dominions; let him go to another country"
خانه‌نك ایچنده اولان اموال و اثقالدن هر نه وار ایسه آلوب ولایت اصلیه‌سنه کلدی	*Khanénin ichindé olân emwal ou esskâldan hér né var issé âlĭp vilayet-i-assliyésiné gheldi*	He took whatever wealth and property there was in the house, and came to his native country
مدح و توصیفه باشلادی	*Medh ou tâvsĭfé bâshladĭ*	He began *to praise and describe* (her)
بلخ شهرنده درت یاران وار ایدی که ذوق و راحتده و شدت و محنتده قطعا بربرلرندن دور اولمزلردی	*Balkh shehirindé deurt yaran var idi ki zevk ou rahatdé vé shiddet ou mihnetdé kâta birbirlérinden dour olmâzlardĭ*	In the city [illegible] t [illegible] v f[illegible] con[illegible] i who p[illegible] [illegible] ne[illegible] t fr[illegible] another
باقی عمرلرینی فرح و شادی ایله کچوردیلر	*Bâkĭ eumrlerini ferah u shadi ilé ghechirdilér*	They passed the rest of their lives in (*with*) *joy* and *gladness*
هر بارکه اعیان مملکت و ارباب دولتدن کمسه‌لر بو قزی استرلر ویرمزدی و عقل و فراستده کامل اولمینه بن قزیمی ویرمم دیردی	*Hér bar ki ayan-i-memléket ou erbâb-i-devletden kimséler bou kĭzĭ isstérlér vermazdi vé âkl ou ferassetdé kiamil olmayana ben kĭzĭmĭ vermem dérdi*	Whenever *any of the grandees or rich men* wanted the girl, he did not give her, and he used to say: "I will not give my daughter to any one who is not perfect in intellect and sagacity."

The Conjunction.

635. The conjunctions شاید که *shayedki* (lest, may be that, perad[illegible]e), مبادا که *mébada ki* (for fear that, God forbid that), حاشا که *Hasha ki* (G[illegible]d forbid that!), مکر *méyer* or مکر که *méyer ki* (unless), require the ve

* جهاز *jihaz* is a marriage portion, consisting of furniture, jewels, &c.

follows them to be in the optative; and مادامکه *madam ki* (since, as) sometimes takes the optative and sometimes the indicative after it. Example:—

حکما اتفاق ایتدیلر که
بو اژدرهانك هلاکنه قدرت
بشریه طاقت کتورمز مکر
بر آدم مرغ هفت رنك
قوشك باشنی یمش اوله

Hukema ittifák etdilér ki bou azhdérhanin helayiné kouvvet-i-beshriyé táket ghettirémaz méyer bir ádám mergh-i-heft-rengh koushoun báshïnï yémish ola

The wise men agreed that human power was not equal to the destruction of this dragon *unless* a man *had eaten* the head of the bird "Mergh-heft-rengh" (the bird of seven colours)

بنم سکا بو نصیحتلردن
مقصودم بو در که معشوغکه
کتمکه مسامحه اوزره
اولمیه‌سن شاید خواجه
سعید کله

Benim sana bou nássïhatlerden máksoudoum bou dour ki mashoughouna ghitméyé musamaha uzeré olmayasïn shayed Khoja Saïd ghelé

My object in giving you this advice is that you should not be dilatory in going to your lover, *lest* Khoja Said come

عورت کندی کندویه
ایتدیکه شمدی عجله
ایدوب قاچرسم شاید که
قپلان پشمان اولوب کیرو
دونه و اردمدن کلوب
یتشه

Avret kendi kendiyé éitdi ki shimdi (shindi) ajelé edip káchársam shayed ki káplán pishmán oloup ghéri deuné ve ardimden ghelip yetïshé

The woman said to herself: "If I make haste and run away, *peradventure* the leopard repenting (of his promise) *may turn* back, and following me *overtake* me

*رکاب همایونکه
عرضحال ایتمکه خوف
ایدرم که شاید قوللرینه
باعث برودت اوله ت

Rikiab-i-humayounouna arzuhal etméye khavf ederim ki shayed koullarina ba'iss-i-bouroudet ola

I am frightened to lay a petition at thy feet *lest* it may be the cause of coolness towards me.

بر طبیب بو جراحته
مرهم صارامز مکر خدای
متعال کندی کرمندن
لطف و احسان ایلیه

Bir tabib bou jérahata mérhem saramaz méyér khuda-yi mataal kendi kéreminden loutf ou ihsan éiléyé

A doctor cannot apply an ointment to this wound *unless* God (may He be exalted!) vouchsafe and grant it from His perfect grace.

حاشا که سنك وجود
شریفکه خیانت ایدوب
اهانت ایتمش اولم

Hasha ki senin vujoud-i-sherifiné khiyanet edip ihanet etmish olam

God forbid that I should betray thee (thy noble body) and insult thee!

* The word رکاب *rikiab* literally means "stirrup," but here corresponds to "feet."

636. In general conjunctions are put at the beginning of the phra which they connect with something preceding. But دخی *dakhi* and ده (also) are put *after* the word which is emphasized, as لوندرەدن دخی مکتوب الدم *Londradan dakhĭ mektup âldĭm* (I have also received a letter from London), لوندرەدن مکتوب دخی الدم *Londradan mektub dakhĭ âldĭm* (I have received from London a *letter also*). Examples:—

قز غلامك يوزينی كوردیكی كبی درون دلدن عاشق اولدی و غلام دخی قزك افتاب حسنی كوروب عقلی باشندن زائل اولدی	*Kĭz ghulâmin yuzunu ghieurduyu ghibi deroun-i-dilden âshĭk oldou vé ghulâm dakhĭ kĭzĭn afitab-i-hussnunu ghieurup âklĭ bâshĭndan zaïl oldou*	As soon as the girl saw the face of the youth she fell in love from the bottom (interior) of her heart, and the *youth also* seeing the girl's sun of beauty, lost his senses *
سندخی اوغلمه نصیحت ایله دیو نیاز ایلدی	*Sendakhĭ ogklouma nâssihât éilé déyou niaz éilédi*	He requested *him*† *also* to advise his son (literally he requested him saying: "Thou *also* advise my son"
پدری زاهدی وزیر ایدوب دایەسنی دخی حرمدە اولان جمله جاریەلر اوزرینه باش تعیین ایتدی	*Pédéri zahidi vézir edip dayésini dakhĭ haremdé olân jumlé jariyélér uzerinė bâsh tayin etdi*	He made his father Zazid vizier and appointed l nurse also head over all the slaves in the harem
قپویی اچەجق وقتده حکمت خدا قپودخی طشرەدن دق اولندی	*Kâpĭyĭ* ‡ *achajak wâkĭtdé hikmet-i-khuda kâpĭudakhĭ tâshradan dak oloundou*	When she was about to open the door, by the mysterious ways of Providence, the door also was knocked at from outside
احبانك كيفيت احوالنی تجربه ایتمكده حكماء متقدمين برطريق دخی وضع ایتمشلردر	*Ahibbanin kéifiyet-i-ahvalini tejribé etmekdé hukema-i-mutékaddémin bir tarik dakhĭ wâz etmishlerdir*	In testing the state of friends the ancient sages have laid down a method *also*

* Literally, his senses disappeared from his head.

† When دیو *déyou* is employed the words of the person referred to are repeated without alteration of the pronoun or person of the verb, precisely as they were uttered.

‡ More commonly pronounced *kapouyou*.

بنم دخی مقصودم اشتم سندخی بو وجهله مراد ایرشه‌سن	*Benim dakhï máksoudoum ishté sendakhï bou vejhlé muradé erishésin*	*Also* my object is that thou *also* mayst attain (thy) wish in this way.

637. The conjunction تا *ta* (until) is sometimes used in conjunction with the gerund ending in نجه, which is then put in the dative, and takes the adverb دك *dek*, or دكين *déyin*, or قدر *kadar* after it. The same meaning may be expressed by putting the gerund in the negative without the dative postposition, and omitting دك, دكين, or قدر. Thus, تا او يازنجه‌يه‌دك كتمكز *ta o yazinjéyédek ghitmaniz* and تا او يازمينجه كتمكز *ta o yazmayinjé ghitmaniz* both mean exactly the same thing, *viz.*, "Do not go until he writes." Example :—

نياز ايدرم كه تا بن كلنجيه دك حرم همايونندة خدمت ايلسون	*Niaz ederim ki ta ben ghelinjéyédek harem-i-humayounounda kizmet éilésin*	I request that she may do service in thy Imperial harem until I come.

كه *ki.*

638. The conjunction كه *ki* is sometimes used in Turkish after such words as ديمك *démek*, سويلمك *suwéylémek*, رجا ايتمك *rija etmek*, &c., in such a way as to correspond to our inverted commas put over words quoted. In such cases it must be omitted when translating into English ; and, in citing words, when writing or speaking Turkish, precisely the same pronouns and the same tenses and persons of the verbs must be employed as those used by the person who uttered them. Thus the sentence, "He said he would come next week" must be put in Turkish thus, ديدي يكه كله‌جك هفته كلورم *dédi ki gheléjek hâfta ghelirim*, which literally means, "He said, 'I will come next week.'" In conversation, however, it is more usual to omit كه, and then the words quoted are put *before* such words as صورمق, سويلمك, ديمك, &c. ; but in this case, also, when the words of another are reported they must be repeated precisely as uttered, without the change of pronouns and tenses and persons of the verbs we introduce. Example :—

پس بعد زمان زاهدك دخی حجدن سلامت ايله كلوب كوردیكه نه قوش وار و نه اوغلی وار و نه دايه وار ـ	*Pess bad-i-zamân zahidin dakhï hâjdan sélamet ilé ghelip ghieurdu ki né koush var vé né oghlou var vé né daya var*	Then, after some time, the ascetic also coming safely (back) from the pilgrimage saw that there was neither the bird, nor his

بونلر نیجه اولدی دینجه خاتون اغلیه‌رق زاهدك یوزینه باقوب بنم افندم باشك صاغ اولسون جمله‌سی کوچدیلر انلرك فرقتندن بو حاله کرفتار اولوب کول یوزم کهربایه دوندی دیدی

subhana 'llâh bounlar nijé oldou dénjé khâtoun âghlayarak zahidin yuzuné bâkip benim effendim bâshĭn sagh olsoun jumléssi gheuchduler onlarin firkâtindan bou halé ghiriftar oloup ghiul yuzum kehrubayé deundu dédi

son, nor his (ther
On his sayi "(Go
what has beco of t
the w n c d, loc
ing in as
said, " ell, mind
They have de
Owing to my
from them, I have got i
this state, and my rosy f
has turned to (the colour
amber"

برکون بر قره قولاق اول یره اوغرایوب کوردیکه بر جای خوش و مقام دلکش و موضع دلارام غایتله طبیعتی حظ ایدوب انده توطن ایتمکه نیت ایلدی میمون قره قولاق انده کوروب دیدیکه قره قولاق بو خباثت و قباحت نه درکه ایدرسن و نیچون کندی حدکی بیلمیوب ایاغك یورغانندن طشره اوزادرسن

Bir ghiun bir kâra koulâk ol yéré oghrayip ghieurdu ki bir jayi-khosh vé mékâm-i-dilkesh vé mevzĭ-ĭ-dilaram ghayetlé tabiati hâz edip anda-téwattoun etméyé niyet éilĕdi. Maïmoun kâra koulâk andé ghieurup dédi ki kâra koulâk bou khabaset u kâbahat né dir ki edérsin vé nichin kendi hadini bilméyip ayaghin yourghânĭndan tâshra ouzâdĭrsĭn?

One day a lynx, con
to that place, saw it (w
an agreeable spot, a char
ing situation, and a deligh
ful position. (His natu
liking it very much he
termined to settle
The monkey, see t
lynx there, *said:* "
what is this villany
cality thou art
and why dost t not kn
thy station and not stret
thy foot out beyond t
quilt?"†

اواز بلند ایله چاغردیکه کیرو طور عجله ایتمه سکا بر سوزم وار در

Awaz-i-bulend ilé chaghĭrdĭ ki ghéri dour ajelé etma sana bir seuzum var dir

She *cried out* with a lo
voice: "Stand back! do
be in a hurry, I have a
to say to thee"

بر ساعت مقداری ملاحظه ایدوب بعده

Bir saat mĭkdari mulahaza edip badahu bâshĭnĭ

He reflected for the
of an hour and then rais

* The expression باشك صاغ اولسون means literally, "May your head healthy," but is used in a consolatory way, and corresponds to "Never mind."

† This is a Turkish idiom expressive of any one presuming too far.

باشنی قالدیروب دیدیکه اول قزنی پریلر قاپوب فلان جزیره ایچنده بر قوی یرده حفظ ایتمشلر در اکا وارمغه بنی ادمك قدرتی یتشمز	*kāldīrip dédi ki ol kīzī périler kapip filan jéziré ichindé bir kavi yerdé hifz etmishler dir ana varmagha beni ādāmīn koudreti yetishmaz*	his head and *said*: "The fairies have carried off that girl and have secured her in a strong place in such-and-such an island. The power of mankind is not sufficient to go to her"
قزدخی دیدیکه شمدیدنصکره جمله خلق بنم شوملغمه و نحوستمه حمل ایدرلر معقولی بو در که بندخی کندیمی قربان ایده‌یم	*Kīz dakhī dédiki shimdidensora jumlé khalk benim shoumloughouma vé nouhoussetimé haml edérlér makoulou bou dour ki ben dakhī kendimi kourbān edéyim*	The girl also said: "Henceforth all the people will attribute (this) to my malign and unlucky influence. The best thing for me to do is to sacrifice myself also"
ماه شکر سوأل ایتدیکه نیجه در اول حکایه	*Mah-shékér su'al etdi ki nijé dir ol hikiayé?*	Mah - Shékér asked: "What (how) is that tale?" (in good English, Mah-Sheker asked what that tale was)
قتی اواز ایله دیدیکه بنم* اخرت قرنداشم اوله‌سن	*Kātī awaz ilé dédi ki benim akhīret karndashīm olasīn*	She told him in a loud voice to be her adopted brother (literally she told him: "Be my adopted brother")
طوطی چاغردیکه ای عبیده بز سنك خانه‌که کلوب سکا مهمان اولمشز نیچون بزمله صحبت ایتمزسن	*Touti chaghīrdīkī éi Abidé biz senin khanéné ghelip sana mihman olmoushouz nichin bizimlé suhbet etmazsin?*	The parrot cried out: "Abidé, we have come to thy house and become thy guests, why dost thou not associate with us?"
بر اعرب خلیفه‌یا کلوب دیدیکه یا امیر المؤمنین حج ایتمکه عزیمت ایلدم لکن اقچه‌م یوقدر	*Bir Arab khaliféyé ghelip dédiki ya emir-ul-mou'menin hāj etméyé āzimet éilédim lakin āk-chém yokdour*	An Arab came to the caliph and *said* that he had determined to perform the pilgrimage, but that he had no money.

* اخرت *akhīret* means the future state; but in this place and on similar occasions it is used as an adjective, and means "adopted."

يوخسه *yokhsa*, "Or."

639. The conjunction يوخسه *yokhsa* (or) is used instead of ياخود when there is a doubt expressed, which is indicated by the use of the interrogative particle مى *mi*.

كتمكه اذن وارميدر يوخسه يوقميدر	*Ghitméyé izn varmī dir yokhsa yokmoudour?*	Have (I) permission to go *or* not?
فى الحقيقه بنم محبوبم عاقلميدر يوخسه احمقميدر معلومم دكل	*Fi'l hākīké benim mahbouboum ākīlmīdīr yokhsa ahmakmidir maloumoum déil*	Really, I do not know whether my beloved is intelligent *or* stupid.

EXERCISE XXXIX.

He only deceived (الداتمق *āldatmak*) me once. The *savans* (علما *oulema*) agreed that a man could not speak so well unless he had studied Arabic. Do not light the fire until I come. I cannot receive the tobacco (توتون *tutun*) I ordered (اصمارلامق *issmarlamak*) from Salonica (سلانيك *Sélanik*) until the steamer (واپور *vapor*) arrives. Do not start till he writes. He said that he would write to me in three weeks. He asked me if I were well. I said I was very well. I will write to you, but you also must write to me. She is a handsome, well-behaved (ادبلو *édebli*), and modest (محجوب *mahjoub*) girl. What is the length (طول *toul*) of the Red Sea (بحراحمر *Bāhr-i-ahmér*)? Who is governor (حاكم *hakim*) of the island (جزيره *jéziré*) of Malta (مالطه *Malta*)? Is he a countryman of yours? No. Have you ever travelled (سياحت ايتمك *séyahet*) in India (هندستان *hindisstan*)? Yes. Have you read many Turkish books? No; I do not know w ther they are good or bad. I do not know whether my friend is cere (ق ه *sādīk*) or insincere (بيوفا *bivéfa*). There is no resource (چاره *ci é*) l to e (ترك *terk*) the country (ديار *diyar*). I do not know whether it is go b Is honest (اهل عرض *ehl-i-irz*) man? Yes. Do you know t of l con here? Yes, but I cannot tell you. We cannot begin din until Mr. So l-so arrives. I doubt that he will come. He is* sure (امر مقرر در -*i* -*ér dir*) to come. Do you think your brother will come? He said he w c . I said we would wait (بكلمك *beklémek*). He said he was going to In t l not gone yet (دها *daha*). I shall be very sorry if he goes. If he went I be glad. Would that I were going too (دخى *dakhī*). If you wish you can go. I wish (كاشكى *keshki*) that I was as learned as (قدر *kadar*) you. I want (استمك *isstémek*) you to buy me two okes of tobacco. Bring me six okes of grapes.

* Say, "His coming is sure."

You told me yesterday not to buy grapes. He said he would pay (پاره ویرمك *para vérmek*). I told him not to come on Sunday (بازار کونی *Bazar ghiunu*). I asked him if he would come on Tuesday (سالی کونی *Sâlï ghiunu*). I was sure (ایو بلمك *éi bilmek*) he would come, as he said he would.

Order of the Words in a Turkish Sentence.

640. The proper position of the verb is at the end of the sentence; but, still, in common conversation, when short phrases are used, it occasionally (especially when in the imperative) is followed by its object. Example :—

ال پاره کزی	*Âl paranizi*	Take your money
صویی صچراتمه	*Souyou sïchrâtma*	Do not splash the water
وار کتور اول ادمی	*Var ghettir ol âdâmi*	Go and bring that man
کوزکی اچ قوغارم سنی	*Ghieuzunu ach kogharïm seni*	Mind what you are about (or) I will dismiss you
ال سنا یکرمی پاره دها	*Âl séna yirmi para daha*	Here, take twenty paras more.

641. In a simple sentence the order of the words is as follows :—1st, the object; 2nd, the noun or ponoun which is the object of the verb; 3rd, the verb. Example :—

فلان افندی بر کوزل او صاتون الدی	*Filân effendi bir ghiuzel ev sâtïn âldï*	Mr. So-and-so has bought a nice house
سلطان مصر رخصت ویردی	*Soultân-ï-missr roukhsât vérdi*	The king of Egypt gave permission.

642. If the verb have a direct and indirect object, viz., a noun in the accusative and another in the dative, or a noun in the accusative and another n the ablative, the noun in the accusative is generally put nearest to the verb. Occasionally, however, the dative comes after the accusative; but he accusative is almost always put after the ablative. Example :—

اکر علاج ایده بلورایسه کـ قزی سکا ویروب سنی کندیمه داماد ایدرم	*Éyér ilaj edé bilirisséniz kïzï sana verip seni kendimé damad ederim*	If thou canst cure her, I will give the *girl to thee* and make *thee* son-in-law *to myself*
بر کون بر ادم کندی خانه‌سنی بر اخر ادمه فروخت ایلدی	*Bir ghiun bir âdâm kendi khanésini bir akhïr âdâma furoukht éilédi*	One day a man sold his own *house to* another man

اولدخی بر التون اوجنه قویدی	*Ol dakhï bir álïn awoujouna koïdou*	He also put *a piece* of *gold into* his *hand*
بزلره اوچ سپد افیون کوندرهسز*	*Bizleré uch séped afyon ghieunderésiz*	Send *us* three *baskets* of opium
بلدیکه شهزادهیه اصلنی سویلمدکچه اولمز	*Bildi ki shehzadéyé ásslini suwéylémédikché olmaz*	He knew that it would be impossible until he told *the prince* the *origin* (cause) of it
سیار اول طبیبه اولاد ضمنندهٔ ارزوسنی نقل ایدوب و بکا بر علاج ایله دیو عظیم نیاز ایتدی	*Seyyar ol tábibé evlad zimnindé arzousounou nákl edip vé bána bir ilaj éilé déyou ázïm niyaz etdi*	Seyyar told that *d* l *desire* with reference to d- ren and urgently r u him to give him a dy
قزینی اول جوانه نکاح ایلدی	*Kïzïnï ol juwané nikiah éilédi*	He married h *to that y*
کرم و لطف ایدوب بنی انامه و بابامه کتیرك	*Kérem ou loutf edip béni anama vé bábáma ghettirin*	Have the kindness to take *me to my mother and father**
جناب حقه شکر ایلدی	*Jenáb hákka shukr éilédi*	He gave *thanks to God*
دوستندن بر هدیه الدی	*Dosstoundan bir hédiyé áldï*	He received a *present from* his *friend*
شیر بونلردن بو کلامی ایشتدیکی کبی غضبی ساکن اولدی	*Shir bounlardan bou kélami ishitdiyi ghibi gházábï sakin oldou*	As soon as the lion heard *these words from them* his anger was appeased
اول محلی فریده کوستردیلر	*Ol mahali feridé ghieusstérdiler*	They showed that *place to Ferid*
قزیمی ویرمکی اژدرهانك اولمسنه تعلیق ایتمشدم یوخسه بویله اولمش اولیدی قزیمی اول یکیده ویردم	*Kïzïmï verméyi ézhdérhanin eulmasiné talik etmishdim yokhsa beuilé olmamish olaydi kïzïmï ol yighidé vérerdim*	I made giving my da ter depend on the of the dragon; or, had it not been so, I would give daughter to that youth.

643. Adverbs of time generally come at the beginning of the before everything; if there be an adverb or an adverbial phrase ex the place where the action takes place it comes next, and if there ano

* It will be seen from the above examples that there is considerable allowed as regards the relative positions of the dative and accusative.

adverb or adverbial expression indicating the way in which the act is performed, that follows. The adverb or adverbial phrase of manner may also come before the adverb or adverbial phrase of place. Example:—

بو كون فرانسز واپورايله بر قطعه مكتوب مرغوبلرينى الدم	*Bou ghiun fransïz vaporilé bir kïta mektoub merghoublerini áldïm*	*To-day* I received a welcome letter of yours *by the French steamer*
بو كون خدمتكارمز ايله سزلره اون دانه قاون كوندردم	*Bou ghiun hizmetkiar imiz ilé sizleré on tané kawoun ghieunderdim*	I sent you *to-day* ten melons *by my servant*
بر كون عادت معروفه‌سى اوزره شهرك ايچنده در بدر كزركن	*Bir ghiun adet-i-maroufésși uzeré shehirin ichindé der béder ghézerken*	*One day* going from door to door in the town *according to his usual custom*
بعد زمان سالما غانما ازربيجانه كلوب داخل اولديلر	*Bad-i-zemán saliman ghánimaṅ azerbéijané ghelip dakhil oldoular*	*After some time* they came *in safety, loaded with spoil,* to Azerbéijan and entered it.

Emphatic Words.

644. If one wishes to draw attention to a word it is put as near the verb as possible, and thus the ordinary order of the words in a sentence is sometimes interfered with, and we see the nominative coming after the accusative, and so on. Example:—

خاتمى بن قولك بولوره	*Khatemi ben koulloun boulouroum*	*I your servant* will find the ring
سكا كيم ويردى	*Sana kim vérdi?*	*Who* gave it to you?
همشيره‌سى جميله‌يى بوكا نكاح ايلدى	*Hemshiréssi Jemiléyi bouna nikiah eïlédi*	He married his sister Jemilé to *this one*
قزى باباسى بكا ويردى	*Kïzï bábássï bána vérdi*	Her father gave the girl *to me*
بكا قزى والده‌سى ويردى	*Bána kïzï walidéssi vérdi*	*Her mother* gave the girl to me
زاهد اره يرده شاشوب قزى قنغيسنه ويره‌جكنى بلمدى	*Zahid ara yerdé shaship kïzï kánghïsïna veréjeyeni bilmadi*	The ascetic in the meantime getting confused did not know *to which of them* he should give his daughter

سن چلبی بن چلبی اتی کیم قاشر	*Sen chelébi ben chelébi* *âtî kim kâshîr?*	If thou art a gentleman, and I be a gentleman, *who* will groom the horse.

EXERCISE XL.

I received a present from my uncle last (گچن *ghechen*) week. The pasha gave money to the poor (فقیرلر *fakîrler*). She showed the house to me. To whom did your friend sell his house? He sold it last year to my father. To-morrow I shall hunt (اولامق *âvlamak*) with my own dogs (تازی *tâzî*) in the neighbourhood (جوار *jiwar*) of Belgrade (بلغراد *Belégrad*). I wish (کاشکی *keshki*) that I were going with you. Come with me, if you like (استمك *isstémek*). I should like (حظ ایتمك *hâz*) very much (پك *pek*), but I am busy (ایشم وار). When you see Mr. So-and-so give him my compliments (مخصوص سلام *makhsouss selam*). I will. Did you know that he was ill? No. Has he caught (المق *almak*) cold? A cold wind is blowing (اسمك *essmek*). Do you know where he lives (اوطورمق *otourmak*)? He lives in such-and-such a street (صوقاق *sokâk*). Is it far (اوزاق *ouzâk*) from here? I will show you his house. The sun has begun to rise (طوغمق *doghmak*). The weather is very mild (ملایم *mulayim*). Do you know that it hailed (طولو یاغمق *dolou yaghmak*) yesterday? It (the ice) (بوز *bouz*) is thawing (اریمك *erimek*) w. I hope that it will clear up (اچلمق *achilmak*). If you want to send y by to-day's mail (پوسته *possta*), you must make haste (عجله ایتمك *ajelé etmek*). Sh I seal it (مهورلمك *muhurlémek*)? Yes. Take this letter at once (همان to the post (پوسته *possta*), and pay for it. First of all (ابتدا *ibtida*), show s ri (یوزك *yuzuk*). Who gave you this ring? I bought it. Do not l in I come. I cannot receive the grapes I ordered from Smyrna until the arrives. He cried out to me not to be in a hurry (عجله ایتمك), and that he had a word to say to me (سکابر سوزم وار *sana bir sezi* . It is a long time (خیلی *khaïli*) since he went (کیدیلی *ghidéli*);] may come soon (یقیندہ *yakîndé*). He had never been able (قادر *kadîr*) to (تحصیل ایتمك *tahsîl etmek*) one halfpenny more (زیادہ *ziyadé*) than was (کفایت ایتمك *kéfayet etmek*) for the day. As soon as the peasant (دهقان aw not finding his jewel in his breast (قوین *koïn*), he knew that the tra (سیاح *seyyah*) had taken it. He said to himself: if I tell them and demand (ب the jewel, it is probable that I shall not be able to get it. After a few s came to Greece, and the peasant presented (صونمق *sunmak*) a petiti known (اعلام ایتمك *ilam etmek*) his case (احوال *ahwal*) to the king (ان of Greece (روم *Roum*). The king of Greece had the travellers (گتورتمك *g*

brought before him, and interrogated (سویلتمك *suwéyletmek*), and they flatly (یاك) denied it (انكار ایتمك *inkiar etmek*). Well (هله *helé*), they put the travellers in prison (حبس ایتمك *habss etmek*). But the king of Greece reflected (عظیم فكرہ كلدی یكه *dzïm fikré gheldi ki*), perhaps, if I punish (مجازات ایتمك *mujazat etmek*) these three individuals (شخص *shakhss*) merely (مجرد *mujerred*) on (ایله) their word (قول *kávl*), perhaps I may torment (رنجیده ایتمك *renjidé etmek*) innocent (بیكناه *bighiunah*) men* unjustly (نا حق *na hák*). It is related (نقل اولنمق *nákl olounmak*) that, in olden times (زمان آولدہ *zemán-i-evveldé*) there was a merchant in the city of Damascus (دمشق *Damaskh*) who was the possessor (صاحب *sahib*) of immense (فراوان *firavan*) wealth. The said merchant had a virtuous daughter (پاكیزه كریمه *pakizé kerimé*) called (نامنده *namindé*) Dilfuruz, exactly (تمام *támám*) sixteen years (اون التی یاشنده *own áltï yashindé*) of age. One day in spring (ایام بهارده *eyyam i bahardé*), while the vineyards (باغ) and gardens (بستان *bosstan*) were decked (مزین *muzéyen*) with flowers (شكوفه ایله *shughiufé ilé*), that rose-cheeked damsel (كلعذار *ghiulizar*), wishing to walk in the rose-gardens (ارزوی سیر كلزار ایدوب *arzouyi-séïr ghiulzar edip*), came into the garden (باغ *bagh*) with a few female slaves (جاریه *jariyé*), and sat down under a shady tree (سایه‌دار درخت *sayédar dirakht*). While looking around (اطرافه *etrafé*) her eyes fell (راست كلمك *rasst ghelmek*) on a rose, which raised (چكمك *chekmek*) her head like a proud cypress (سرو سركش *serv sérkesh*) tree, and was distinguished (ممتاز *mumtaz*) from all by her beauty. . . But the rose being exceedingly (كمال مرتبه *kémal mertebé*) high up (یوكسكده *yuksekdé*), it was not possible to pluck (قوپارمق *koparmak*) it.

* Omit "men."

TURKISH PROVERBS.

دل قلیجدن چوق اولدرر	*Dil kīlījdan chok euldurur*	The tongue kills more than the sword
چوغه طالب اولان ازه یتشور	*Chogha talib olán áza yetishir*	He who demands too much gets but little
چوق یاشایان چوق بیلمز چوق کزن چوق بیلور	*Chok yashayan chok bilmaz chok ghézen chok bilir*	He who has lived long does not know much; he who has travelled much knows much
دلی اولدرکه زنکیندر و لکن فقرا کبی کچنور	*Déli oldirki zenghin dir vé lakin foukera ghibi ghechenir*	He is a madman who being rich lives as if he were poor
حق سوز زهردن آجیدر	*Hák seuz zéhirden áji dir*	A true word is bitterer than poison
حیوان اولور سمری قالور انسان اولور آدی قالور	*Haïwán eulur seméri kálïr insan eulur adi kálïr*	(If) a horse dies his saddle remains behind him; if a man dies his name remains
دشمن قارنجه ایسه فیل کبی ظن ایله	*Dushmen kárïnjé issé fil ghibi zan eilé*	If an enemy be (as small as) an ant, think him like an elephant
دلکی الدانلمز	*Tïlki áldanïlmaz*	A fox is not deceived
خدمت ایتمکی اوکرنمین افندیلك دخی ایتمز	*Hizmet etméyi euremméyen efendilik dakhï etmaz*	He who does not learn how to serve, will also not know how to act as a master
دیکندن کل بتر کلدن دیکن	*Dikenden ghiul bitér ghiulden diken*	The rose grows from the thorn, and the thorn from the rose
توتوندن قورتلمق ایچون آتش ایچنه دوشمه	*Tutunden kourtoulmak ichin átesh ichiné dushma*	Do not fall into the fire to escape from the smoke
تنبله هر کون بیرامدر	*Tenbelé hér ghiun Bayram dir*	To the lazy man every day is a fête (Bayram)
بیك ایشت بر سویله	*Bin ishit bir suwéylé*	Hear a thousand times, speak once
بیك تاسه بر بورج اودمز	*Bin tássé bir borj eudémaz*	A thousand sorrows do not pay a debt

بو كونكى يمورطه يارينكى طاوقدن يكدر	*Bou ghiunki yïmourta yarïnkï tawoukdan yekdir*	To-day's egg is better than to-morrow's fowl
تهى دست قپويه وارسن افندى اويور ديرلر الكده پيشكش اولسه افندم بيور ديرلر	*Téhi desst kápïya varsan effendi ouyour dérlér elindé bir pishkesh olsa effendim bouyour dérlér*	If you come to the door empty handed, they say to you: "The master is asleep." If you have a present in your hand, they say: "Master, come in"
تيز كيدن تيز يورلور	*Téz ghiden téz yoroulour*	He who goes quickly is quickly tired
ايولك ايله دكزه براق دكز بيلمز ايسه خالق بيلور	*Éilik éilé dénizé brak déniz bilmaz issé khalïk bilir*	Do good and cast it into the sea. If the sea does not recognise it, the Creator will
ايولك بيلمين آدم ادم صايلماز	*Éilik bilméyen ádám ádám sayilmaz*	A man who does not recognise kindness is not accounted a man
بخشيش آتك ديشنه باقلماز	*Bakhshish átïn dishiné bákïlmaz*	The teeth of a gift horse are not looked at
بر ايو شراب ودلبر عورت ايكى طاتلو زهردر	*Bir éi sherab vé dilbér avret iki tátlï zéhir dir*	A good wine and a fascinating woman are two sweet poisons
بقال برادم ايچون دكان اچماز	*Bákkál bir ádám ichin dukkian achmaz*	A grocer does not open a shop for one man
بكلره اينانمه صويه طيانمه كچ كونه اينانمه عورت سوزينه الدانمه اتك يوركنه طيانمه	*Beyleré inanma souya dayanma ghech ghiuné inanma avret seuzuné áldanma átïn yuréyiné dayanma*	Do not believe in the great, do not lean on water, do not trust in the dying day, do not believe in a woman's word, and do not trust to the courage of your horse
بنى صايانك قولى ايم بنى صايميانك سلطانى ايم	*Béni sayanin koulou youm béni saymayanin soultánï yïm*	I am the slave of him who hath consideration for me, and the lord of him who hath no consideration for me

اغلامیان چوجغه ممه ویرمزلر	*Âghlamayan chojoughe mémé vermézler*	They do not give the breast to a child who does not cry
اکری اوتور طوغرو سویله	*Éghri otour doghrou suwéylé*	Sit crooked, speak straight (truth)
الچق یردہ دپه‌جك کندوسنی طاغ صانور	*Âlchak yerdé tepéjek kendissini dâgh sanïr*	A little hill in a low place thinks itself a mountain
الله دیین محروم قالماز	*Âllâh déyen mahroum kâlmaz*	He who calls on God is not disappointed
الما کندی اغاجندن ایراق دوشمز	*Élma kendi âghâjindan irâk dushmaz*	The apple does not fall far from its own tree
انسان انسانك اینه‌سی در .	*Insan insanin aïnéssi dir*	Man is the mirror of man
تقدیر تدبیری بوزار .	*Tâkdïr tedbiri bozar*	Man proposes, and God disposes
اوغری اول خرمز اول انصافی الدن قومه	*Oghrou ol khïrsïz ol insâfi elden koma*	Be a robber, be a thief, (but) do not put conscience aside
اولوم قره دوه در که هر قپوده چوکر	*Eulum kâra devé dir ki hér kâpïdé cheuker*	Death is a black camel which kneels down at everybody's door
ایشنی بیلن اشنی بیلن آشنی بیلن فقیر اولمز	*Ishini bilen eshini bilen âshini bilen fakïr olmaz*	He who knows his business, he who knows his companion, and he who knows his food, does not get poor
ایکی رئیس برکمی باترر	*Iki ré'iss bir ghémi bâtïrïr*	Two captains sink the ship
اصله‌جق ادم صوده بوغلماز	*Assilajak âdâm souda boghoulmaz*	A man who is to be hanged will not drown
ادم ادمه کرکدر	*Adâm âdâma gherek dir*	Man is necessary to man
ات حولر کاروان کچر	*It havlar kiarvan ghechér*	The dog barks, (but) the caravan passes on
اتلان اوق کیرو دونمز	*Atïlan ok ghéri deunmaz*	The arrow which has been cast comes not back

اخشام ایسه یات صباح ایسه کیت	*Âkhsham issé yat sabâh issé ghit*	Sleep in the evening, and bestir thyself in the morning
ادم ادمی صالت بر کره الدادر	*Âdâm âdâmï sâlt bir kerré âldadir*	One only deceives a man once
ادم اولدر که اقرارندن دونمز	*Âdâm ol dir ki ikrarin-den deunmaz*	He is a man who does not turn from what he has said
ارق طاوقدن سمیز توریت اولمز	*Arïk tavoukdan sémiz tirid* olmaz*	You cannot make a fat broth from a lean fowl
جان جانك یولداشیدر	*Ján jánïn yoldashï dïr*	The soul is the companion of the soul
دل ادمی بیان ایدر	*Dil âdâmï béyan edér*	The tongue proclaims the man
دلینك یورکی اغزنده در عاقلك دلی یورکنده در	*Délinin yuréyi âghzïnda dir âkïlïn dili yuréyindé dir*	The heart of the fool is in his tongue, the tongue of the wise man is in his heart
دوست ایله یه ایچ الش ویریش ایتمه	*Dosst ilé yé ich âlïsh verish etma*	Eat and drink with a friend, but do no trade with him
دوست فنا وقتده بیلنور	*Dosst féna wâkïtda bilenir*	A friend is known in bad times
دوسته چوق واران اکشی صورت کورر	*Dosste chok varan ekshi souret ghieurur*	He who goes too often to a friend sees a sour face (gets sour looks)
دوست بیك ایسه از در دشمن بر ایسه چوقدر	*Dosst bin issé âz dïr dushmen bir issé chok dour*	A thousand friends are but little; one enemy is a great deal
راحت استین آدم صاغر کور دلسز اولملو	*Rahat isstéyen âdâm saghïr kieur dilsiz olmalï*	A man who wants comfort must be deaf, blind, and dumb
روزکاره توکرن یوزینه توکرر	*Rouzghiaré tukiuren yuzuné tukiurur*	He who spits at the wind spits in his own face

* Old-fashioned spelling for ترید *tirid*, the name of a dish consisting of broth gravy with bread in it.

زحمتسز بال ینمز	*Zahmetsiz bál yénmez*	Without trouble one eats no honey
زحمتسز بر شی اولمز	*Zahmetsiz bir shéi olmaz*	Nothing is achieved without trouble
زمانه اویمق کرك در	*Zemáné ouïmak gherek dir*	One must accommodate himself to the times
سرت سرکه کندی قابنه ضرر ایدر	*Sert sirké kendi kábïna zarar edér*	Strong vinegar injures its own vessel
سر ویرمك اولور سر ویرمك اولماز	*Sér vermek olour sir vermek olmaz*	You may give up your head, but you must not give up a secret
صبر ایلمك شاذلق اناختریدر	*Sábr éilémek shazlik anakhtari dir*	Patience is the key of joy
صقال باشه قربان اولسون	*Sakkál bášha kourbán olsoun*	Sacrifice your beard to save your head
طاتلو دل یردن ییلانی چیقارر	*Tátlï dil yérden yilánï chïkarïr*	A sweet tongue draws the snake forth from the earth
طاغ طاغه اولاشماز انشان انسانه اولاشور	*Dágh dágha oulashmaz insan insané oulashïr*	Mountain does not meet mountain, but man meets man
طوتلمین اوغری بکدن طوغری	*Toutoulmayan oghrou beyden doghrou*	A thief who has not been caught is honester than a bey (in the eyes of the world)
طوز اتمك بلمین اتدن کوتو در	*Touz ekmek bilméyen itden kieutu dir*	He who does not recognise bread and salt is worse than a dog
عاشغه بغداد اوزاق دکل در	*Ashïgha Baghdad ouzák déil dir*	Bagdad is not far to a lover
طوغری سویلینی طقوز شهردن سوررلر	*Doghrou suwéyléyeni dokouz shehirden surérlér*	He who tells the truth is turned out of nine cities
عیبسز یار استین یارسز قالور	*Aypsiz* yar isstéyen yarsiz kalïr*	He who wants a faultless friend remains friendless
فائده ضررك قرنداشیدر	*Fa'idé zararin karndashï dïr*	Advantage is the brother of injury

* Generally pronounced *aypsiz* although written *aybsiz*.

قرایه صابون دلی‌یه اوکوت نه ایلسون	*Kâraya saboun déliyé uyut né éilésin?*	What good is soap to a nigger, or advice to a fool?
قضا کلدکده دانش کوزی کور اولور	*Kâza gheldikdé danish gheuzu kieur olour*	When fate overtakes us the eye of wisdom becomes blind
قورت تویونی دکشدرر خویونی دکشدرمز	*Kourt tuyunu déyishdirir khouyounou déyishdirmaz*	The wolf changes his coat, but he does not change his nature
قوردی اورماندن آچلق چیقارر	*Kourdou ormândan achlïk chïkarïr*	Hunger brings the wolf out of the wood
قوزغونه یاوریسی بلبل کلور	*Kouzghouna yavrïssï bulbul ghelir*	The young of the raven appears to it a nightingale
کدی بولنمدیغی یرده سیچانلر باش قالدرر	*Kédi boulounmadïghï yérdé sïchânler bâsh kâldïrïr*	The mice raise their heads where the cat is not to be found
کسه‌مدیکك الی اوپ	*Kessémédiyin eli eup*	Kiss the hand which you cannot cut off
کلمك ارادت کیتمك اجازت	*Ghelmek iradet ghitmek ijazet*	The will only is wanted to come, permission is wanted to go
کلی استین دیکنلرك دخی استمك کرك	*Ghiulu isstéyen dikenleri dakhï isstémek gherek*	He who wants the rose must want the thorns also
کوپکسز چوبانك قیونی قورت الور	*Kieupeksiz chobânïn koyounou kourt âlïr*	The wolf steals the sheep of the shepherd who has not a dog
کندیندن دوشن اغلامز	*Kendinden dushen âghlamaz*	He who falls of himself does not cry
کچوك بیوکه تابع اولملو	*Kuchuk buyuké tabi olmali*	The little must obey the great
کور قوشك یواسنی تکرك یاپار	*Kieur koushoun yïwassïnï tangri yapar*	God builds the nest of the blind bird
کورك استدیکی ایکی کوز در	*Kieurun isstédiyi iki ghieuz dir*	What the blind man desires is two eyes
کوز بر پنجره در کوکله باقار	*Ghieuz pénjeré dir ghieunulé bâkar*	The eye is a window which looks into the heart

گوزدن اوزاق اولان کوکلدن دخی اوزاق	*Ghieuzden ouzak olan ghiunulden dakhĭ ouzak*	He who is far from the eye is also far from the heart
گوزمزی اچالم یوخسه اچارلر	*Ghieu umuːzu achalim yokhsa acharlar*	Let us open our eyes, or they will open them for us
گومللك قفتاندن یقیندر	*Ghieumlek kâftândan yakĭndĭr*	The shirt is nearer to us than the coat (kaftan)
گونه گوره گورك کیمك گرك	*Ghiuné ghieuré kieurk ghémek gherek*	You must put on furs according to the weather
کیشینك حرمتی کندی النده در	*Kishinin hurmeti kendi elindé dir*	The respect one gets depends on one's self
لاقردی ایله پلاو اولماز	*Lakĭrdĭ ilé pilaw olmaz*	Pilaw is not made by talking
مالمز یوغیسه عرضمز اولسون	*Mâlĭmĭz yoghooussa irzimiz olsoun*	If we have not wealth, let us have honour
محبت ایکی باشدندر	*Mahabet iki bâshdan dĭr*	Love must be on two sides
محب صادق ایو در کیشینك اقرباسندن	*Mouhib-i-sâdĭk éi dir kishinin âkrabassĭndan*	A faithful friend is better than one's relations
مفت سرکه بالدن طاتلو در	*Muft sirké bâldan tâtlĭ dĭr*	Vinegar which one gets for nothing is sweeter than honey
میخانه جی غزل المز	*Méykhanéji ghazl âlmaz*	A wine-shop keeper does not take songs (as payment)
نصل که یاشارسق اویله اولورز	*Nasl ki yasharsak eyilé euluruz*	As we live, so shall we die
نه اکرسن انی بجرسن	*Né ekérsen onou bichérsin*	Whatever you sow, that will you reap
ویرن الی کمسه کسمز	*Véren eli kimsé kessmez*	No one cuts the hand which gives
هپسندن بختلو در بشکده اولان	*Hepsinden éi dir beshikdé olân*	He is most fortunate who is in his cradle
هر اغاجك کولکه‌سی وار	*Her âghâjĭn ghiulghéssi var*	Every tree has its shadow
هر اغلامه‌نك کولمه‌سی وار	*Her âghlamanĭn ghiulmassĭ var*	Every cry has its laugh

يوركدن يوركه يول وار	*Yurekden yuréyé yol var*	There is a road from heart to heart
يورغاننه كوره ايياغكى اوزات	*Yourghânîna ghieuré ayaghini ouzât*	Stretch out your legs according to the length of your quilt
ياغموردان قاچان طولويه اوغرادى	*Yaghmourdan kâchan dolouya oghradi*	He who fled from the rain fell in with the hail
يا زور يا زر يا شهردن سفر	*Ya zor ya zér ya shehirden séfér*	You must have either power or money, or walk out of the town
ياتان ارسلاندن درى دلكى يكدر	*Yatan arsslandan diri tilki yekdir*	A live fox is better than a dead lion
هر عسردن صكره يسر وار در	*Hér ussurdensora yussr var dir*	After every suffering comes a joy .
قارى اوى ياپار قارى اوى يقار	*Kârî evi yapar kârî evi yîkar*	A wife makes a house, (or) a wife breaks a house
اتكزى ابتدا صاغلم قازغه بغليكز صكره جناب حقه حواله ايدكز	*Atînîzî ibtida saghlem kâzîgha bâghlayînîz sora jenâb - i - hâkka hawalé edinis*	First tie your horse fast to a post, and then put your trust in God.*

* This is a Turkish saying equivalent to Cromwell's celebrated utterance, "Put your trust in Providence, but keep your powder dry."

لوندره شهرنده وايمان افنديلك مطبعه سنده
طبع اولنمشدر

ERRATA.

Page 6, paragraph 19. For ذوق, read ذوق.
„ 7, „ 30. Instead of عرب, read غرب.
„ 10. The note at the bottom refers to paragraph 49 and not to 50.
„ 11, paragraph 59. For "*On* the same," read "*By* the same."
„ 12, „ 61. For *kieukieu*, read *kieuku*.
„ 59, note. For See 156, read See 153.
„ 60, „ „ „
„ 63, „ For See 156 and 211, read See 153 and 211.
„ 65, paragraph 242. Instead of سویله مدیکگردن, read سویله مدیکگردن.
„ 67, note ‡. For See 228, read See 233.
„ 69, paragraph 255. Instead of *yasméli*, read *yasmali*.
„ 69, Exercise IX. „ *gheldimim*, read *gheldimmi*.
„ 89, note §. For کبم, read کیم.
„ 201, line 5. For *senavéri*, read *senakiari*.
„ 202, line 16. For *teesyir*, read *tessyir*.
„ 202, line 23. For *idiyorisséméli*, read *idiyorisséméde*.
„ 203, lines 19 and 21. For *Abul-Mejd*, read *Abul-Mejdi*.
„ 205, line 15. For *olamadïghïmdan*, read *olamadïghïm*.
„ 205, line 22. For *musaade*, read *mussaadé*.
„ 205, last line. For ایده جکمزدن, read ایده جکمدن.
„ 206, line 20. For بولسون, read اولسون.
„ 207, line 5. For *oloursan*, read *olourson*.
„ 207, line 14. For المیایدم, read اولمیایدم.

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REDHOUSE'S

ENGLISH-TURKISH & TURKISH-ENGLISH

DICTIONARY.

NEW AND IMPROVED EDITION.

REVISED AND ENLARGED BY

Dr. CHARLES WELLS.

OPINIONS OF THE PRESS.

الجوائب EL JEWAÏB. (Constantinople.) *March 3rd*, 1880.

[Literal Translation.]

"It is not unknown that in the year 1857 was printed in London a dictionary in Turkish and English, and *vice-versâ*, its author being Mr. Redhouse, one of the celebrated English scribes who have studied the Turkish language and excelled in it. But the aforementioned book did not contain all words. Hence this edition has been edited and improved by Dr. Charles Wells, one of the celebrated English writers who have studied the Turkish language and become famous in it. And he has added numerous words to this book, and glorious advantages '(فوائد جليلة),' and this book of his has been prepared properly and solidly. And it is divided into two parts: the

first part, English words and their translation into Turkish; and the second, *vice-versâ*. And the number of pages in the first is 382, and the number of pages in the second 500. And the above-mentioned Dr. Wells was the Secretary of General Kemball, when he came to these parts in 1876, on behalf of the English Government, to settle the dispute which had arisen between the Sublime Porte and Persia respecting the frontier question. And what he (Dr. Wells) has done now will immensely facilitate the two languages to those who wish to learn them, both Turks and Englishmen."

TIMES. (London.) *March 17th.*

"At a time when so many Englishmen are engaged in Turkey in various capacities, official or commercial, and when tourists are likely more than ever to abound, we must welcome the appearance of a new and enlarged edition of Mr. Redhouse's useful work. It is just a quarter of a century ago, at the hottest of the Crimean war, that Mr. Redhouse, as he tells us, in the preface to the first edition of this dictionary, published a 'Vade-mecum of the Ottoman Colloquial Language,' on the occasion of the formation of the Turkish Legion; and he then promised to prepare 'for the information of those who may wish afterwards to penetrate deeper into the arcana of this really beautiful tongue, a series of more complete and scientific works.' The dictionary was the first fruits of this enterprise. To say that it was popular and unpretending in character is to say that it was well directed towards the object to be attained—the readiest instruction of Englishmen totally unacquainted with any Eastern tongue. There can be no greater mistake than to suppose that for a popular or elementary work on any subject, a high standard of attainment is not necessary in the author, or that the man of learning will be too learned for those whom he has to instruct. Modern experience is entirely against this view, and no one who is acquainted with educational books in the present day can fail to perceive that it is just the most accomplished scholars who, thoroughly understanding their subject, have presented it most simply and effectively. Such a mastery is eminently necessary to a writer who would deal with the cultivated Osmanli language, which we know as 'Turkish,' since this language is a conglomerate of three different forms of speech, representing, singularly enough, three of the great races into which the inhabitants of the Old World have been divided by ethnologists. The main stock of words and the grammar are Turkish, but almost every word expressing an abstract idea, or belonging to the domains of philosophy, theology, law, politics, or science, is of Arabic origin. There is also a considerable infusion of Persian words, particularly in matters touching Court or ceremonial. To learn Turkish thoroughly the student must first give a long period to the language of the

Prophet, from which the Turkish transplants not only words, but the elaborate mechanism of the Arabic language. Mr. Redhouse brought to his task the large and accurate knowledge which belongs to the author of the 'Grammaire Ottomane.' The present revised and enlarged edition has been prepared by Mr. Charles Wells, formerly professor at the Imperial Naval College, Constantinople, and late private secretary to Sir Arnold Kemball on the Turco-Persian Frontier Commission. In his preface to this edition, Mr. Wells says:—'While preserving all the valuable matter contained in the first edition, I have attempted to increase its usefulness by the addition of a considerable number of words omitted originally for want of space, or which have been coined by the Turks during the last twenty years to meet the requirements of their advancing civilization. . . . . The English-Turkish portion being scarcely copious enough to enable a Turk to read an English book, or an Englishman to write or speak on all subjects in Turkish, I have introduced a large number of fresh words into it, and I have also, to some extent, augmented the Turkish-English part. Thus the present edition will be found to contain several thousand more words than the original work published twenty-five years ago.'"

DAILY NEWS. *April 17th.*

"In his prefatory essay the editor, who enjoys a high reputation as a Turkish scholar, and who served as the private secretary of Sir Arnold Kemball on the Turco-Persian Frontier Commission, sets forth some interesting facts in connection with the strange neglect of the study of Turkish language by our officials and diplomatists. Contrary, we believe, to popular belief, it is neither Arabic nor Persian in origin. It is in its foundations and present structure a language of Tartar descent, the Turks having come from Central Asia. It is, indeed, as distinct from Arabic and Persian as Anglo-Saxon from Latin and Greek, though the Arabic characters have in modern times been adopted, and the Constantinople dialect is largely adulterated with Arabic and Persian words. Nevertheless, Turkish is more or less used in official circles from Tunis to the walls of China, and is actually the Court language of Persia, in many provinces of which country it is spoken as much as the native tongue. The reader of Mr. Wells's introduction will agree that it is somewhat remarkable that in a country so involved in Turkish engagements as Great Britain so little effort should be made to train officials or others in a knowledge of the language. As a rule we learn that our officials in Cyprus, in Constantinople, and in fact throughout the Turkish dominions, are dependent for communication upon Levantine interpreters, who seldom or never know either English or Turkish properly,

and who speak the latter unidiomatically and with a vulgar accent peculiarly distasteful to the ears of educated Osmanlis. Mr. Wells advocates with good reason the establishment of a professorship of Turkish in one of our Universities, believing that acquaintance with the native tongue is not merely useful in communicating ideas, but indispensable to an accurate study and comprehension of the character and institutions of the people. It is a significant commentary on the facts noted that Russian and Austrian officials all learn Turkish at their respective Universities before going to Turkey, and that the Governments in both cases have numerous good Turkish scholars in their service. On the other hand, the number of Englishmen who can read and write Turkish is, we are assured, so small that they can be 'counted on the fingers of one hand.' For other interesting facts connected with Turkish literature we must refer the reader to Mr. Wells's essay."

THE MORNING POST. *April 28th.*

"The dictionary has been carefully edited by Dr. Charles Wells, also celebrated as a careful student of the Turkish language and letters. It is a grave error to suppose that the Turks have no literature, for, on the contrary, they have produced many notable poets and historians, and a dictionary of their language is obviously necessary, especially at the present time, when public attention is so frequently directed towards Turkey and her affairs."

LAND AND WATER. *March 27th.*

"In the times when a long sea voyage, beset with dangers, or a difficult land journey, 800 miles of which had to be performed on horseback, was necessary to reach the Ottoman dominions, it was not surprising that we knew little or nothing of Turkey or the Turks, and they still less of us. But in these days, when Constantinople can be reached by rail or steam in a week or so, it is extraordinary that we know so little of the Osmanlis, and that their character, their manners, and especially their language and literature, are a sealed book to us. This would be regrettable under any circumstances, but now that we have in a manner identified ourselves with Turkey, assumed the administration of a part of it, and undertaken the protectorate of its Asiatic provinces, it is most indispensable that we should remedy this anomalous state of things. We have a large amount of diplomatic, administrative, and commercial business to transact with the Turks, and if the reforms we advocate in Asia Minor be adopted we shall have still more; and yet there are not half-a-dozen Englishmen in existence who can read and

write Turkish, and but very few who can even talk it decently. One great obstacle which has prevented our countrymen from acquiring Turkish has no doubt been the extreme difficulty of that language, and the want of good books and efficient instructors. The Turkish language is of Tartar origin, and its original framework was very simple, but the Turks have introduced so many Arabic and Persian words into their language that it is necessary to learn nearly all the words in those two tongues, and something of their grammars, to be able to read or write a Turkish letter or book. Many years of hard study and peculiar aptitude are indispensable to master this agglomeration of three languages, and to add to the arduousness of the task, hitherto the books written on Turkish have been extremely defective and full of errors. Apart from the usefulness of a knowledge of this language for diplomatic and business purposes, it is well worth studying for itself, as it is extremely curious, has a beneficial influence on the training of the mind, and possesses a literature which, though not equal to the Arabic or Persian, is extremely original and piquant, and can boast of authors of real genius and ability. Turkish poets and historians are well worthy of perusal, and are justly renowned in the East. Few Europeans, however, even know of their existence, and few indeed are those who have read their works. This ignorance on our part is easily accounted for when we consider that we have no professorship of Turkish at any of our Universities, and no other means afforded anywhere in England for imparting instruction in the Turkish language or literature. Austria has an Oriental Academy for preparing her officials for the East, France a similar institution, and at St. Petersburg, Leipsic, Pesth, and other places on the Continent professors of Turkish have long been appointed. In Turkey no facilities are afforded to a foreigner at any college or institution for acquiring Turkish, and if he goes there, not having previously studied, he will rarely acquire more than a very imperfect acquaintance with the colloquial tongue, and the written language probably never. There are no Turks, knowing English well, who teach their language, and the Armenians and other Christians who undertake to do so are not generally well educated either in English or Turkish. The importance of having a staff of Englishmen, well acquainted with the Turkish language and qualified to transact our business in the East, can hardly be exaggerated, and if, as is asserted, the system of student-interpreters, inaugurated at Constantinople by the late Foreign Secretary, is not the best possible, we would urge the Government to consider the suggestions which the editor of the work before us makes on the subject, as he evidently speaks from long experience in connection with the acquisition of Turkish gained both in England and Turkey. Dr. Wells proposes that we should have an Oriental Academy or a professor of Turkish at one of our Universities to prepare candidates for student-interpreterships, which he recommends should be given as rewards to gentlemen who show aptitude for learning Turkish. One great help in learning a language is a good dictionary, but a correct and copious lexicon is still a rarity in almost all languages. Some thirty years ago Mr. Redhouse rendered a great service to Oriental students by producing a really sound Turkish-and-English and English-and-Turkish dictionary. It was the best in Europe. But the last thirty years in the life of Turkish literature have witnessed a wonderful change. Thousands of new words have been

coined to meet the wants created by increased communication with the European diplomatic, scientific and business world. Many words have acquired new shades of meaning, and the language has thus been greatly enriched and developed. Moreover, Mr. Redhouse omitted geographical names in both parts of the dictionary, which are particularly requisite in reading Turkish, as the Turks have no capital letters to distinguish proper names, and thus the name of a place, if not found in the dictionary, is not even recognisable as such, and in many cases there is not the slightest resemblance to European names of places to assist one in arriving at the meaning. For example, no one would guess that 'Habeh' means Abyssinia, or 'Misr' Egypt, 'Sham' Syria, 'Chanak Kalêssi' the Dardanelles, or 'Dijlé' the Tigris. Dr. Wells has shown great learning and ability in supplying these great wants, viz., the insertion of newly-created words and geographical names, and this volume is now a good standard dictionary he Turkish language, and worthy to take its place beside the best works of the same nature for European languages. But although several thousands of useful words have been added, we recommend these improvements being still further extended in a future edition, although it would involve great labour. Future students will have a great advantage over their predecessors by possessing this improved lexicon, and their thanks, as well as those of all interested in the spread of the knowledge of this language, are due to Dr. Wells, who has given them the benefit of years of study and observation in examining the current Turkish language and literature. We are glad to hear, also, that he will publish in a few months an entirely new grammar, the want of a good work of that kind having been very severely felt, and a great barrier to the acquisition of this most difficult but important tongue."

PUBLIC OPINION. *February 7th.*

"Viewing Dr Wells' production as a typical dictionary, it would have demanded high commendation at our hands. But it is designed especially with a view of protecting that numerous class of persons who are scarcely aware of the difficulties inseparable from the study of modern Turkish, and have not rendered themselves thoroughly familiar with the Arabic language, or at least with the modes of thought a nation of Shemitic descent habitually employs, and interprets into the dialects which are used by the speakers and writers, a series of ideas characteristic of the diplomacy of Western Europe. How Dr. Wells has mastered the difficulties of the Turkish language, in itself containing a *stirps* of original Arabic words, mingled with a number of vocables derived from sources which, whatever they are, are not Shemitic, we can scarcely imagine. Let us, therefore, take one of his articles alone, just with a view of showing his method. Taking the word 'copy' in the dictionary, we have it as 'model of writing,' *mèshk*; 'writing exercise,' *karalama*; 'sample of scholar's writing,' *tè'lim*; 'of

a book,' *nusskha*; 'of a writing,' *suret*; 'of a drawing,' *'ayn* and *urneh*. It is curious that the word *printer's copy* should be omitted from this list, as it has a different signification from any of the above forms. Turning to the active verb 'to copy,' we have for 'imitate' *taklid et*; 'to imitate' (a writing) *suretini-almak*, *chikarmak*, or *yazmak*; 'to imitate' (a drawing) *aynini-almak* or *urneghini-almak*. We see by the above comparison that a series of ideas expressed in the English by the solitary word 'copy' are in Turkish capable of expression by a number of collateral words. The greater copiousness of the Turkish is now manifest, and this copiousness, although it redounds to the dignity of the language which is capable of expression in certain various manners, nevertheless gives an amount of difficulty to the scholar which is of itself scarcely easy of acquirement to the neophyte. If the Turkish language has the advantage of copiousness, it has also that of brevity. Phrases which in Western Europe can only be expressed each by a periphrasis or a prosopopœia are capable of being written in Turkish with extreme brevity. For instance, the phrase, 'the book which I have written' can be expressed in Turkish in two words, viz. *yazdighim kitab*. Personal and relative pronouns, conjunctions, and other parts of speech constantly recurring in European languages are almost entirely dispensed with, by the help of certain peculiar inflections of which the verb is capable. This naturally saves space. Dr. Wells has had a big task, as Redhouse's Dictionary has long become the classical authority on the subject of Turkish. He has exactly struck the keynote of real Orientalism, and the difficulties of the language which he has so well mastered, and which might have appalled many other less hardy students, have been so entirely vanquished, that he has managed to produce not only the best practical dictionary of the Turkish language, but also the best treatise on the methods of Turkish orthoepy and pronunciation. This work will always be the best as it is the most solid dictionary of Turkish, and the editor has performed his appointed task nobly and well."

ILLUSTRATED LONDON NEWS. *March 6th.*

"The Turkish language, whatever may be the fate of the Ottoman Empire, is likely to be worth studying for purposes of travel and commerce in the East. A new edition, revised and enlarged, of the standard English-and-Turkish and Turkish-and-English Dictionary, by J. W. Redhouse, is published in these days. The editor is a very competent person, Dr. Charles Wells, formerly Professor in the Imperial Naval College at Constantinople, and late private secretary to Lieutenant-General Sir Arnold Kemball in the Special Commission to settle the frontier between Turkey and Persia. He is also the author of an essay on political economy in Turkish, and of some translations from the Turkish literature. The publisher of the new edition of Redhouse's Dictionary is Mr. Bernard Quaritch, of Piccadilly."

BRIEF: THE WEEK'S NEWS. *February 6th.*

"The events of recent years have created a demand in England for works upon the Turkish language. A new edition of Mr. Redhouse's Dictionary—originally compiled in the time of the Crimean War, and hitherto the best book of its kind, but long since out of print—has, therefore, been prepared by Dr. Charles Wells, the most accomplished Anglo-Turkish scholar of the day. Much more copious than the first edition, and supplying the numerous deficiencies in that work which time and experience have discovered, it will mark a new epoch in the study of a language still of great political importance."

PRINTING TIMES AND LITHOGRAPHER. *January 15th.*

"The Emperor Francis Joseph has conferred the gold medal for science and art on Mdlle. Camilla Ruzicka Ostoic for a new Turkish-and-German Dictionary which the authoress recently published. This reminds us that a new and greatly-improved edition of Redhouse's Turkish-and-English Dictionary has just been edited by Dr. Charles Wells and printed by Messrs. Wyman & Sons, for Mr. Bernard Quaritch of Piccadilly. But who ever heard of any similar mark of recognition being bestowed upon a man of letters or a compiler in this country!"

ARABIC DICTIONARY: AN ARABIC-ENGLISH AND ENGLISH-ARABIC DICTIONARY, by JOSEPH CATAFAGO, of Aleppo, Syria, 2 vols. sm. 8vo. Vol. I. xii. & 316 pp. Vol. II. viii. & 744 pp. double columns, *much matter compressed into a small space, all the Arabic words with the pronunciation in Roman letters*, cloth, £2. 1865.

This work is the FIRST Arabic and English Dictionary ever published.

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ARABIC GRAMMAR: FARIS' PRACTICAL GRAMMAR OF THE ARABIC LANGUAGE, with Interlineal Reading Lessons, Dialogues and Vocabulary, by FARIS EL-SHIDIAC, a Native of Mount Lebanon, Syria; 12mo. the new edition by the Rev. H. A. WILLIAMS, Professor of Arabic at Cambridge, cloth, 5s. 1866.

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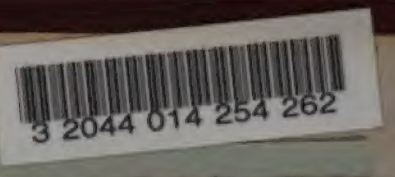

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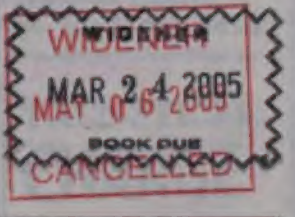

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